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B O O K o f P S A L M S ;
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O F T H E
U N L E A R N E D R E A D E R .

By a C L E R G Y M A N .

L O N D O N ,

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BOOKS printed for, and sold by J. Newberry,
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PARAPHRASE

AND

EXPOSITION

OF THE

BOOK OF ALMS



DESIGNED

PRINCIPALLY for the USE

OF THE

UNLEARNED READER.

By J. G. R. G. Y. M. A. N.

L O N D O N

Printed for J. Newberry, at the Bible and Sun, in
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A

PARAPHRASE and EXPOSITION

OF THE

BOOK of PSALMS.

PSALM I.

THE Psalms are not disposed in any regular method; either in respect of the subjects that they treat of, or the order of time in which they were composed; neither do those, which were made by the same hand, succeed one another regularly; as will appear from the account which will be given of each of them.

It is not certainly known, who was the author of this Psalm, though from the style, and manner of it, it is commonly supposed to have been *David's*. It seems to have been placed first, as a sort of Preface to the rest. The subject of it is a general one, concerning the chief end of man; which, as we are reasonable creatures, must be happiness: and this Psalm directs us to the proper means, whereby we may obtain it, namely, the strict observance of God's laws.

Ver. 1. Blessed is the man that hath not walked in, or followed, the counsel of the ungodly; or if he hath, hath not persisted in it, nor stood in the way of sinners; and hath not sat in the seat of the scornful, who make a mock of religion; and when they are come to that height of impiety, are apt to dictate to others, and take a pleasure in corrupting them from a religious course of life.

2. But instead of this, his delight is in the law of the Lord; and in his law will he exercise himself, and meditate upon it, day and night.

3. And in consequence of this good behaviour, (a) he shall be like a tree planted by the water-side, in the warm climate of Judea, that will bring forth his fruit in due season.

(a) *Ver. 3, 4.* He shall be like a tree, &c.] It is observed of this Psalm, and of several others, whose subjects are purely moral; that the want of tender and moving sentiments, is sufficiently made up by beautiful paintings, fine metaphors, and noble comparisons. See *Fleury's Dissertation on the Poetry of the Ancients*.

4. His leaf also shall be ever-green, and shall not wither; and look *on* observe whatsoever he doth, it shall prosper. (b)

5. As for the ungodly, it is not so with them: but they shall soon be cut off, and they are (c) like the chaff which the wind scattereth away from the face of the earth, never to return and appear again.

6. And therefore we may with greater confidence say, the ungodly shall not be able to stand in the judgment; they shall be condemned when God shall try their actions in a judicial way: neither the sinners in the congregation of the righteous.

7. But the sum, therefore, of my instruction is this, the Lord knoweth and approveth the way of the righteous; (d) and the way of the ungodly shall perish.

(b) Ver. 4. *Whatsoever he doth it shall prosper.*] It should be considered, that, in general, the Psalms were made at a time when God governed the Jews with an equal providence: and, according to the promises and threatenings of their law, gave good things to those that obeyed him, and as surely punished the wicked, even in this world. But with us the case is otherwise: we have clearer and better promises; and it is apparent enough that there is an unequal distribution of things in this world; so that we must wait for our reward, till we enter into the next life, when the Son of God, shall render to every man according to his work. We must not, therefore, expect that this, and many other such promises, dispersed throughout the Psalms, should always be literally fulfilled in this world, for we can apply them to ourselves, as Christians, no otherwise than as certain assurances, that they who are entitled to them, are undoubtedly in God's favour: And therefore, if we behave so as to deserve them according to the literal promise made to the Jews, we may humbly hope, that either it will be made good to us here; or else, (which is far better) we shall in the world to come receive a much greater reward.

It is observable that 2 Cor. ix. 9. where St. Paul quotes Ps. cxii. 9. he breaks off in the middle of the verse; which seems the more odd, because there are but a few words left. *He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever*; here he stops; And the reason seems to be, because the remaining part of the verse, *His horn shall be exalted with honour*, relates rather to the temporal reward, which the Psalmist assured his countrymen, the Jews, the charitable man should have: And this the Apostle left out as an improper consideration for his Christian Disciples, for whom, (as their views were so much more noble) it was a sufficient encouragement to consider, that *their righteousness should remain for ever*.

I mention this here, once for all; and though there are many passages in the Psalms, where the same observation might be proper; I shall suppose, that it need not be repeated.

(c) Ver. 5. *Like the chaff which the wind scattereth, &c.*] This comparison is made several times, in the Psalms. And it is more emphatical, when we consider, that the people of Judea used to have their threshing floors upon some considerable eminence; as Araunab had his upon mount Moriah; they chose this situation, that the wind might act with more force upon the chaff, and drive away and disperse it more easily.

(d) Ver. 7. *The Lord knoweth the way.*] St. Paul has the same expression, 2 Tim. ii. 19. *The Lord knoweth them that are his*. See also Ps. xxxvii. 18.

THIS Psalm contains a most illustrious prophecy of our Saviour Christ; for though it was made by *David*, (a) and occasioned by his advancement to the crown, and his victories over his enemies, and therefore has some relation to his history; yet is he to be considered in it, as a type of our Saviour, to whom several passages of it, are *more literally*, and eminently applicable, than they can be to *David* himself. For this reason, it is appointed as a proper Psalm for the morning service on *Easter-day*.

Ver. 1. Why do the heathen (b) so furiously rage together? And who do the people imagine, or contrive a vain thing?

2. The kings of the earth stand up, and the rulers take counsel together against the Lord, and against his anointed, *saying*,

3. Let us break their bonds asunder, and cast away their cords from us; *let us not submit to their authority, but throw off the yoke that they would lay upon us.*

4. *But to what purpose is this vain, and presumptuous attempt? For he that dwelleth in heaven shall laugh them to scorn; yea, the Lord shall have them in derision.*

5. *And then shall he speak unto them in his wrath, and vex them in his sore displeasure.*

6. *For notwithstanding all your vain efforts to the contrary, saith the Lord; yet have I anointed and set my king (c) upon my holy hill of Zion.*

7. *Nay further, I will preach the law, (d) or declare the decree: whereof the Lord hath said unto me, Thou art my son, this day have I begotten thee. (e)*

8. *Desire*

(a) Preface:—made by *David*] Some would have this Psalm to have been made by *Nathan*, or some other person of that time, and not by *David*; because, it did not become him to set forth his own power and inauguration; “nor, perhaps, says *Bishop Hare*, would it have become him, if he had been advanced to the throne, by an hereditary right, and in peaceable times, without opposition. But I would not suppose it to have been written upon his first accession to the crown, but some years afterwards; when he was established in his kingdom, and had conquered all his enemies. —Besides, it is a little rash to argue from our notions of decency, and to apply them to those ancient times.”

(b) *Ver. 1. Why do the heathen, &c.]* The two first verses, so far as they relate to *David*, seem to respect that part of his history which is recorded 2 Sam. v. 8. But they are expressly applied to our Saviour, by *St. Peter*, and they who were with him. *Acts iv. 25, &c. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, &c.*

(c) *Ver. 6. Yet have I set my king, &c.]* See 2 Sam. v. 7, and 9. *David*

(d) *Ver. 7. I will preach the law, &c.]* Here it is very plain the Psalmist speaks more properly in the person of Christ, than in his own.

(e) *Ver. 7. Thou art my Son, &c.]* It must be by a very forced construction, that this expression can be at all applied to *David*; and it is referred to

2 Sam. 5. 8. "Whosoever smiteth of Jebuseth the mid; Chron. 11. 6 - "Joab went up first, and was chief
2 Sam. 5. 7, 9 "David took the strong hold of Zion" &c

8. Desire of me, and I shall give thee the heathen (f) for thine inheritance, and the utmost parts of the earth for thy possession.

9. And as for thine implacable enemies, thou shalt bruise them with a rod or scepter of iron, and break them in pieces like as a potter's vessel is broken.

10. Be wise now therefore, O ye kings: be learned, or instructed by me, take my advice, ye that are judges and rulers of the earth.

11. Serve the Lord in fear, and rejoice (g) unto him with reverence.

12. Kiss the Son, (h) or worship, do homage to him, lest he be angry, and so ye perish from the right way; for if his wrath be kindled, (yea though it be but a little): blessed are all they, and they only, that put their trust in him.

Christ by St. Paul, Acts xiii. 32, 33. And give declare unto you glad tidings, because that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my son, &c. And again, Heb. i. 5. speaking of Christ's divinity, the Apostle says, Unto which of the angels said He [God] at any time, thou art my Son, &c.

(f) Ver. 8. I shall give thee the heathen, &c.] If this be understood of David, it must be taken in a very restrained sense, and mean only a few of the neighbouring heathens, whose land they were not then in possession of: and the utmost parts of the earth, must mean only, the utmost borders of Judea. But Theodoret doth well observe, that this is plainly a prophecy of the call of the Gentiles to Christianity, which takes in the most extensive meaning of the words, and hath been in a great measure already fulfilled. He observes too, that the next verse, thou shalt bruise them with a rod of iron, doth plainly allude to the final destruction of Jerusalem. And I must add, that so may the following words, thou shalt break them in pieces, &c. to the dispersion of the Jews, which at this day is manifest to all.

(g) Ver. 11. — Rejoice unto him, &c.] Some critics have observed, that the Hebrew word, here rendered to rejoice, hath sometimes a quite contrary signification, of which there is, probably, an instance Hosea x. 5. And perhaps this may seem more agreeable to the sense in this place: Serve the Lord with fear, and humble yourselves, deprecate his vengeance, mourn before him with reverence; Adore, I say, the Son, &c.

(h) Ver. 12. Kiss the Son.] That is, the same person mentioned ver. 7. David or the person typically represented by him. Kneeling and kissing were the two religious actions by which the Jews worshipped the image of Baal. 1 Kings xix. 18. God says, Yet have I seven thousand left in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him. And Mr. Selden observes, One of the most ancient rites of adoration was, to bow the head, and kiss the hand; from whence came the word adoration: so that Jerom says, Qui adorant, solent desculat manus & capita submittere. "They who adore, bow their heads, and kiss their hands." But this practice of kissing the hand, was used, I suppose, instead of the other more ancient way of kissing the idol itself, as being thought less familiar, and therefore expressive of greater reverence than the other.

Vid. Selden Proleg. ad Tract. de Dei Syris.

To Job. 31 26, 27. If I behold the Sun when he shines, or the Moon walking in brightness; And my heart hath been secretly enticed, and my Mouth hath kissed my Hand: — PSALM

P S A L M III.

THIS Psalm was composed by *David*, when he fled from *Ab-salom*, who had raised a most formidable rebellion against him. See 2 Sam. xv. &c.

Ver. 1. Lord, how are they increased that trouble me! Many are they that rise up against me.

2. Many a one there be that say of my soul, There is no help for him in his God.

3. But notwithstanding these reproaches of mine enemies, thou, Lord, and thou only art my defender: thou art the sole object of my worship, and thou art the lifter up of my head.

4. Of this, thou hast lately given a proof, for I did call upon the Lord with my voice; and he heard me out of his holy hill of *Sion*.

5. I was so assured of his protection, that though I was in the greatest danger, I laid me down, and slept, and rose up again in safety, for the Lord sustained me.

6. I will not be afraid therefore, for ten thousands of the rebellious people, that have set themselves against me round about.

7. But I will say with a humble confidence, Up, Lord, arise, and help me once again, O my God; for it is thou that smitest all mine enemies upon the cheek bone, thou has broken the teeth of the ungodly, and disabled them. (a)

8. Salvation belongeth unto the Lord; and thy blessing, O God, is upon thy faithful people.

(a) Ver. 7. Thou smitest—upon the cheek bone—thou hast broken the teeth. It is easy to observe that these expressions allude to the usage of those wild beasts, which when their teeth are broken, or taken out, are disarmed of their terrors, and rendered weak and defenceless.

P S A L M IV.

THIS Psalm is thought to have been made by *David* upon the same occasion with the former. From the second, to the sixth verse, he expostulates with his rebellious subjects, and admonishes them for their good: in the remainder of it, he prays for God's assistance, and pathetically expresses his sure dependance upon him.

Ver. 1. Hear me when I call, O God, the protector of my righteousness; thou hast heretofore set me at liberty when I was in trouble; do not then forsake me now, but have mercy upon me, and hearken unto my prayer.

2. O ye sons of men, how long will ye blaspheme, and speak evil of mine honour; and have such pleasure in vanity, and seek after leasing, or lyes to defame my government?

3. Know this also, that your attempts are vain, for the Lord hath chosen to himself the man that is godly; and when I call unto the Lord he will hear me.

4. Stand in awe, *therefore*, and sin not: commune with your own heart, and in your chamber, and be still; *retire*, and search your own consciences, see whether they will justify your proceedings.

5. Offer unto God the sacrifice of righteousness, *the best oblation you can make him!* and put your trust in the Lord.

6. *In truth our case is very deplorable*, and there be many, both of my friends who begin to despair; and of mine enemies, that tauntingly say, Who will shew us any good?

7. *Therefore, I beseech thee*, O Lord, lift thou up the light of thy countenance upon us. (a)

8. *Notwithstanding the prosperity of mine enemies, by this full trust, and reliance upon thee, which thou hast inspired me with, thou hast put gladness in my heart, since the time that, or as in the time when, their corn, and wine, and oil increased.* (b)

9. *Ans.*

(a) *Ver. 7. Lord, lift thou up the light of thy countenance upon us.*] For the understanding of this, and several other passages in the Psalms, it must be remembered; That when Moses had prepared the ark, in which he deposited the tables of the Covenant; *the glory of the Lord filled the tabernacle.* Ex. xl. 34. And afterwards, whenever the ark resided, God always manifested his peculiar presence amongst his people, by a glorious, *visible appearance upon the mercy-seat*, which was over the ark. And this continued as long as Solomon's temple lasted. This it is, which is always, I think, meant in the Psalms, where mention is made of the light of God's countenance; or his making his face to shine. Now as this was a standing miraculous testimony of God's peculiar providence over the Jews, from hence it was, that those expressions, of his making his face to shine, his lifting up the light of his countenance upon them, and the like, did in common use signify, his being *gracious* unto them, and taking them under his immediate protection; they are so explained, in that standing form of blessing which Aaron and his sons were commanded to use, Num. vi. 24, &c. *The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.* In like manner the hiding of God's face meant the withdrawing of his favour and protection from them. And this luminous appearance, whereby God testified his presence to the Jews, is very often alluded to, in many passages, where his countenance, or presence, or face, or appearance is mentioned: and, though I will not pretend to enumerate all, particular in these places following. Ps. ix. 3. x. 12. xi. 7. xiii. 1. xvii. 2, 16. xxi. 6. xxii. 24. xxiv. 6. xxvii. 9, 10. xxx. 7. xxxi. 22. xli. 12. xlii. 7. xlii. 4. l. 2. li. 11. lxviii. 2, 8. lxix. 18. lxxx. 3, 7, 16, 19. lxxxix. 15, 16. xc. 8. xcvi. 2. xcvi. 5. c. 1. cii. 2. civ. 29. cxiv. 7. cxliii. 7.

(b) *Ver. 8. Since the time that, or in the time when, their corn, and wine, and oil increased.*] That is, my gladness, my joy is as great, as the joy of men in a plentiful harvest. The meaning of this verse seems, in the plainest and most obvious sense of it, to be pretty nearly parallel to that passage of the Prophet, *Isai. ix. 3. They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.* It is well known, that in the Hebrew, the particle, *As*, which generally introduces, and distinguishes a similitude, is very frequently left out.

9. And therefore, with this humble confidence in thee, I will lay me down in peace, and take my rest securely, for it is thou, Lord, only, that makest me dwell in safety.

P S A L M V.

IT cannot be said with any certainty, whether David composed this Psalm, when he fled from Saul or from Absalom. But the former seems most probable, for the reason given at Psalm xiii.

Ver. 1. Ponder my words, O Lord; and consider my meditation.

2. O hearken thou unto the voice of my calling, my King and my God; for thou only canst help me, and therefore unto thee will I make my prayer.

3. My voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up to thee for protection.

4. For who besides thee should avenge my cause? since thou art the God that hast no pleasure in wickedness; neither shall any evil person dwell with thee.

5. Such as be foolish or wicked shall not stand in thy sight; for thou hatest all them that work vanity.

6. Thou shalt destroy all them that speak leasing, lies; the righteous Lord will abhor both the blood-thirsty, and deceitful man.

7. But as for me I will come into thy house, even upon the multitude of thy mercy will I trust: and in thy fear will I worship toward thy holy temple, or tabernacle.

8. I will say, lead me O Lord, in thy righteousness, because of mine enemies; make thy way plain before my face.

9. This I trust thou wilt do; and as for mine enemies, for, or because there is no faithfulness in his or their mouth; and their inward parts are very wickedness.

10. Their throat is like an open sepulchre, a pit laid open to swallow up and devour; and they flatter with their tongue;

11. Destroy thou, or thou shalt destroy them, O God; thou shalt let them perish through their own imaginations or contrivances; yea, thou shalt cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12. And thou shalt let all them that put their trust in thee rejoice; they shall ever be giving of thanks, because thou defendest them; and they that love thy name shall be joyful in thee.

13. For thou, Lord, wilt give thy blessing unto the righteous; and with thy favourable kindness wilt thou defend him, as with a shield.

P S A L M VI.

THIS Psalm was made by David, and as some think, when he laboured under some grievous sickness; or rather, upon his recovery from it: but see the note on verse 10. It is one of the seven penitential Psalms, and as such, is properly appointed to be used on Ash-Wednesday.

Ver.

Ver. 1. O Lord, rebuke me not in thine indignation; neither chasten me in thy displeasure.

2. Have mercy upon me, O Lord, for I am weak, *unable to recover myself from my distress*; O Lord, heal me, for my bones are vexed. *(a)*

3. My soul also is troubled: but, Lord, how long wilt thou punish me?

4. Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake; *that I may live, and praise thy name.*

5. For in death no man remembereth thee; and who will give thee thanks in the pit?

6. I am weary of my groaning; every night wash I my bed, and water my couch with my tears.

7. My beauty is gone for very trouble; and worn away because of all mine enemies. *(b)*

8. *This my penitent supplication was graciously accepted*; away from me, therefore, all ye that work vanity; for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my petition *now*; and the Lord will receive my prayer *hereafter*.

10. *I am persuaded that all mine enemies shall be confounded, and sore vexed*; they shall be turned back, *shall be made to flee*, and be put to shame suddenly.

(a) Ver. 2. My bones are vexed. Bones, reins, inward part, do ofentimes in Scripture signify the same, as, heart, soul, thought. See *Pf. xxxv.*

10. And so probably it signifies here. *Johnson.*

(b) Ver. 7. Because of all mine enemies. From this, and the tenth verse, it may well be questioned, whether it was any sickness that occasioned this Psalm? And is it not more likely, that *David* expressed the distress that his enemies brought him into, by such terms as represent the languishing condition of a sick man? See *Pf. cii. 13.*

P S A L M VII.

THIS Psalm was composed by *David*, and was occasioned by some false accusations, which were made against him, by one *Cush*. Nothing more is known of this man, but only that he was of the Tribe of *Benjamin*; and some think, that under this name, *David* meant *Saul* himself: but it is generally thought, that this *Cush* was a servant, or courtier of *Saul's*, who had widened the breach between *Saul* and *David*, by falsely accusing him to his matter.

Ver. 1. O Lord, my God, in thee have I put my trust; save me from all them that persecute me, and deliver me.

2. Lest he, mine enemy, devour my soul or life like a lion, and tear it or me in pieces; while there is none to help.

3. O Lord, my God, if I have done any such thing as I am now accused of; or if there be any other wickedness in my hands;

4. If

4. If I have rewarded evil unto him that dealt friendly with me ; yea, if I have delivered, or if I have oppressed, or afflicted him that without any cause is mine enemy ;

5. Then let mine enemy persecute my soul, and take me ; yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6. But as I am innocent, stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies ; arise up for me in this time of trial which thou hast appointed me, even in the judgment that thou hast commanded.

7. And if thou deliverest me in a remarkable manner, this will encourage others to apply to thee in distress, and so shall the congregation of the people come about thee, and worship thee ; (a) for their sakes therefore, lift up and exert thyself again.

8. The Lord himself shall judge the people who falsely accuse me ; give sentence with me, O Lord, according to my righteousness ; and according to the innocency that is in me.

9. O let the wickedness of the ungodly come to an end ; but guide thou the just.

10. This I intreat thee to do, for thou art the righteous God, that triest the very hearts, and reins.

11. And I am the more comforted, because my help cometh of God ; who preserveth them that are true of heart.

12. God is a righteous judge, strong and yet patient ; and though God is provoked every day, yet he spares men.

13. But if a man will not turn from his sins, he will whet his sword ; he hath bent his bow, and made it ready.

14. He hath prepared for him the instruments of death ; and he ordaineth his arrows against the persecutors.

15. Behold the wicked man ! (b) he travelleth with mischief, as a woman big with child ! he hath conceived sorrow, and brought forth ungodliness !

16. He hath graven and digged up a pit, and is fallen himself into the destruction that he made for other people !

D

17. For

(a) Ver. 7. So shall the congregation of the people come about thee.] Com-
pats thee about, surround ; or walk in procession round thy altar, or taber-
nacle, as a sign of their adoring, and worshipping thee. The Jews used
thus to proceed round the temple, and altar of God, as a rite of adoration ;
so that to go round about God, in a triumphant, and joyful procession, means
here to adore, worship, and praise him. So Ps. xxvi. 6. I will wash my
hands in innocency, and so will I compass, or go round thine altar, and
worship thee. Spencer de Leg. Heb. Vol. 2, p. 1133.

(b) Ver. 15.] Here the Psalmist breaks off from his subject ; and in full
assurance of what he had been saying, viz. That if the wicked man repented
not, God had prepared for him the instruments of death ; he seems already
to see the disappointment of his enemies ; and in an humble confidence that
God would in the end deliver him, and do him justice ; he beautifully ex-
claims at their folly, in a sort of rapture : Behold ! he travelleth with mis-
chief ; &c. He hath graven, &c. and is fallen, &c. Therefore, &c.

17. For his travel shall come upon his own head; and his wickedness shall fall on his own pate.

18. *Therefore, for this merciful deliverance which I humbly expect from God, I will give thanks unto the Lord, according to his righteousness; and I will praise the name of the Lord most high.*

P S A L M VII.

THIS is a triumphant Psalm, and is thought to have been composed by *David*, upon his victory over *Goliath*, that mighty man of *Gath*: For which conjecture I must refer the curious reader to the very learned *Dr. Hammond's* first note upon this Psalm. It is used, with great propriety, by our Church upon *Ascension-day*.

Ver. 1. O Lord, our governor, how excellent is thy name in all the world! (a) thou that hast set thy glory above the heavens!

2. Out of the mouth of very babes and sucklings hast thou ordained strength, because of these thine haughty enemies, the *Philistines*; (b) (for I am but a child, compared to this experienced soldier, *1 Sam. xvii. 33.*) that thou mightest still, and vanquish this desert of the armies of *Israel*, even the enemy and avenger.

3. O Lord,

(a) *Ver. 1. How excellent is thy name.*] The name of God in Scripture phrase, is often used to signify the glory and majesty of God, or sometimes God himself. So we find, to call upon his name; to blaspheme his name; to swear by his name; to build a temple to his name; to believe in the name of Christ; and in our daily prayers, to hallow God's name, is used, to hallow, and reverence him, and whatsoever relates to him.

(b) *Ver. 2. Out of the mouth of babes and sucklings, &c.*] The sense of this verse, so far as it relates to *David*, is given above: but our Saviour applies it to himself, *Matt. xxi. 16.* And it may very fitly be applied to the first preachers of the Gospel; who, though they were in general, ignorant and unlearned men; yet they confounded the wisdom of those that were deemed more wise, and made vast numbers of willing converts to Christianity. See *1 Cor. i. 25, &c.*

Our Saviour and his Apostles subdued their enemies, not by force of arms, but by the power of God's word. And I the rather mention this, because, as *Mr. Mede* has well observed, this quotation is generally misunderstood, and supposed only to mean, that children should glorify Christ, whilst the great ones of the world despised him.

But it is plain enough, that the Scribes and Chief Priests were not offended at the people who said it, but at that which they said. When they [the people] cried *Hosanna* to the Son of *David*, they [the Scribes, &c.] were displeased, and said unto him, Hearest thou WHAT THESE SAY? How they ascribe the power of Salvation unto thee, who art a man only? Is that solemn acclamation, *Hosanna*, or save now, wherewith we are wont to glorify God, fit to be given to thee? Our Saviour answers, yes; for have ye not read, out of the mouth of babes and sucklings thou hast ordained strength? Though I appear as a man, in this low and humble state, and seem in my present situation to be no more equal to such a work, than a child is to the greatest undertaking, yet, am I to save my faithful followers, and subdue mine, and their enemies, according to that Prophecy.

Mr.

Hosanna, save now.
+ *1 Cor. i. 25. - the foolishness of God is wiser than Men; and the weakness of God is stronger than Men.*

Of the BOOK of PSALMS. 11

3. O Lord, thy wisdom, power, and goodness, are in truth very great as I have often silently acknowledged, for when I think with myself, I will consider the heavens, even the works of thy fingers; the moon, and the stars which thou hast ordained.

4. The next reflection which immediately occurs to me, is this, Lord, what is man, that thou art mindful of him? or the son of man (c), the greatest of men, that thou visitest him?

5. This is he of whom that may truly be said, which cannot be applied to me his unworthy type, but in a very restrained and qualified sense: namely, that thou madest him lower than the Angels, to crown him with glory and worship. (d)

6. Of him, likewise, that is true in an unlimited sense, which in a restrained one, I may say, of mankind in general, viz, that thou makest him

Mr. Mede observes further, that though the Evangelist records it according to the Septuagint reading, thou hast preferred praise; yet, it is very probable our Saviour might use the Hebrew phrase, which sets the meaning clearer. And though the persons crying Hosanna are called children, they were the same children, the same multitude which brought him to Jerusalem; and they are called children, just as Herod's courtiers, or servants are called children in the Greek. Matt. xiv. 2. See Mede's Disc.

(c) Ver. 4. Or the son of man.] Bishop Patrick, in the preface to his paraphrase on the Psalms, has made a remark, which as it gives light to this and several other passages of Scripture, I will give it at large,

The son of man, and the sons of men, are phrases which often occur, and which I have good ground to think, belong in Scripture language to Princes, and sometimes the greatest of Princes. So Ps. lxxx. 17. Let thy hand be upon the man of thy right hand, and upon the son of man, whom thou madest so strong: Here it means King Hezekiah. And Ps. cxlvi. 2. O put not you trust in Princes, nor in any children or son of man, i. e. how great a Prince never be, though of never such dignity and power, for there is no help in them. And thus the counsellors of Saul, are called the sons of men, Ps. lviii. 1. And so I understand Is. li. 12. who art thou that thou shouldst be afraid of a man that shall die, and of the son of man, i. e. a Prince who shall be as grass.

The original of which language, I conceive, is to be fetched from the common manner of speech among the Hebrews, who call the chief of any kind, by the whole kind. As they call man, creature, Mark xvi. 7. because, he is the prime creature here below, so a King, or eminent person, they call the son of man, because he is the prime or chief among the sons of men.

And by the way, from hence we may learn, what to understand by that title, which our blessed Saviour so often gives himself, the son of man, or rather that son of man, i. e. the Messiah, the Lord's anointed, that great Prince God promised to bless them with. It can have no other meaning in John v. 22, 27. (where he saith, God hath committed all judgment unto him, because he is the son of man, or that son of man) than this, that he is that great person, whom God designed to be the Lord, and governor of all things.

(d) Ver. 5. Thou madest him lower than the Angels, &c.] This is applied to our Saviour, by the Apostle, Heb. ii. 7. as is the following verse likewise. See also, 1 Cor. xv. 27. put all things under his feet.

but when he saith &

Heb: ii. 7. "Thou madest him a little lower than the angels"

15 "precious the Gospel to every creature"

him to have dominion of the works of thy hands ; and thou hast put all things in subjection under his feet.

7. All sheep and oxen ; yea, and *all* the wild beasts of the field.

8. The fowls of the air, and the fishes of the sea, and whatsoever walketh, or moveth through the paths of the sea.

9. *Is it not most fit, therefore, that we adore thy divine Majesty, and say ?* O Lord, our governor, how excellent is thy name in all the world !

2^d Day P S A L M IX.

THIS Psalm was made by David, and is thought by the generality of interpreters, to have had some relation to his victory over Goliath : but all that is certain about it is, that it was occasioned by some great distress, from which it pleased God to deliver him.

Ver. 1. I will give thanks unto thee, O Lord, with my whole heart ; I will speak of all thy marvellous works.

2. I will be glad and rejoice in thee ; yea, my songs will I make of thy name, O thou most highest.

3. While or when mine enemies are driven back ; they shall fall, and perish at thy presence :

4. For thou hast all along maintained my right, and my cause, and thou art set in the throne that judgest right.

5. Thou hast rebuked the heathen, and destroyed the ungodly ; thou hast put out their name for ever and ever.

6. O thou enemy ! the destructions (a) which thou boastingly hast threatened to my people, are come to a perpetual end ! Here is an end of all thy threats ; and they are even as the cities, which in thy imagination thou hast destroyed, and whereof thou hast said in thine own vain thoughts, their memorial is perished with them.

7. But boast thou never so much the Lord shall endure for ever ; he hath also prepared his seat for judgment.

8. For he shall judge the world in righteousness, and minister true judgment unto the people.

9. The Lord also will be a defence for the oppressed ; even a refuge in due time of trouble.

10. And they that know thy name, will put their trust in thee ; for thou, Lord, hast never failed them that seek thee.

11. O praise therefore the righteous Lord which dwelleth in Sion ; show the people of his doings.

12. For when he maketh inquisition for blood, he remembereth them, and forgetteth not the complaint of the poor.

13. Have mercy upon me, O Lord, consider the trouble which I suffer of or from them that hate me ; thou that liftest me up from the gates of death.

14. That

(a) Ver. 6. O thou enemy, destructions, &c.] The most natural sense that we can put upon this verse, which is a little obscure, seems to be that which is given above, viz. to consider it as containing a beautiful irony. A figure which David frequently made use of, to great advantage, in his writings.

Of the BOOK of PSALMS. 13

14. That I may shew all thy praises within the ports, *gates*, of the daughter of Sion : yea, I will rejoice in thy salvation.

15. For the Heathen are sunk down (*c*) in the pit that they made; in the same net that they hid privily is their foot taken.

16. *This is not an accidental thing, for thus the Lord is known to execute judgment; and from him it is that the ungodly is trapped in the work of his own hands.*

17. *And this shall always be the case, the wicked shall be turned into hell, (*c*) or the grave, and all the people that forget God.*

18. For though they seem to be so for a time, the poor shall not always be forgotten; and the patient abiding of the meek shall not perish for ever.

19. *May it please thee to give us an instance now, to confirm the truth of this general doctrine;* up, Lord, and let not man have the upper hand; but let the Heathen be judged in thy fight.

20. *And put them in fear, O Lord, that the Heathen may know themselves to be but men.*

P S A L M X.

NEITHER the author, nor the particular occasion of this psalm, is certainly known : but, it is, as Bishop Patrick observes. a most lively description of wicked men, when they have power, and are in authority ; which they abuse to the oppression, of the meaner and weaker sort ; and make no conscience by what arts they bring their designs about. Against these men the Psalmist humbly beseeches the divine vengeance, and rests assured, that they shall be suppressed.

Ver. 1. Why standest thou so far off, O Lord ; and hidest thy face in the needful time of trouble ?

2. The ungodly, for his own lust, doth persecute the poor ; therefore let them be taken in their own net, and in the crafty wiliness that they have imagined, or contrived.

3. For the ungodly hath made boast of his own heart's desire, and speaketh good of the covetous, whom God abhorreth.

E

4. The

(*b*) *Ver. 15.* The Heathen are sunk down, &c.] This makes a fine break in the Psalmist's poem ; and David so often does it that I shall not always take notice of it. You see his imagination is warmed to that degree, that he seems already to see the destruction of his foes, and in a sort of prophetic rapture he proceeds to describe their destiny.

(*c*) *Ver. 17.* The word *hell*, in this verse, doth not mean the state of the damned, as it now does in common use ; but only the state of departed souls, or the grave, the place of the dead. This we may learn, in the place before us, from the following verse ; for the wicked were to be turned into the grave, for the deliverance of the poor.

And this word is always to be taken in this sense throughout the psalms, and particularly in these places following : Ps. xvi. 11. xlix. 14. lv. 16. lxxxvi. 13. cxvi. 3. cxxxix. 7.

14 A PARAPHRASE and EXPOSITION

4. The ungodly is so proud that he careth not for God ; neither is God in all his thoughts, *or, all his thoughts are, there is no God.*

5. *Are we to wonder then, if his ways are always grievous ?* For thy judgments are far above out of his sight, and therefore desistieth he all his enemies.

6. For he hath said in his heart, Tush, I shall never be cast down ; there shall no harm happen unto me.

7. His mouth is full of cursing, deceit, and fraud ; under his tongue is ungodliness and vanity.

8. He sitteth lurking in the thievish corners of the street ; and privily in his lurking dens doth he murder the innocent, his eyes are set against the poor.

9. For he lieth waiting secretly, even as a lion lurketh he in his den that he may ravish *or ravage* the poor.

10. He doth ravish *ravage* the poor, when he getteth him into his net.

11. He falleth down and humbleth himself, that the congregations of the poor may fall into the hands of his captains.

12. He hath said in his heart, Tush, God hath forgotten, he hideth away his face and will never see it.

13. Arise, O Lord God, and lift up thine hand *in their defence,* and forget not the poor.

14. Wherefore should the wicked blaspheme God, while he doth say in his heart, Tush, thou, God, carest not for it ? *(d)*

15. *But* surely thou hast seen it, for thou beholdest ungodliness ad wrong.

16. *And surely thou wilt punish it, for,* that thou mightest take the matter into thy hand, the poor committeth himself unto thee, for thou art the helper of the friendless.

17. Break thou the power of the ungodly and malicious ; take away his ungodliness, and thou shalt find none, *or until thou shalt find none. (e)*

18. *I am persuaded thou wilt, for* the Lord is King for ever and ever ; and the Heathen are perished out of the land.

19. Lord, thou hast heard the desire of the poor, thou preparest their heart *to pray,* and thine ear hearkeneth thereto.

20. To help the fatherless and poor unto their right, that the *Many* of the earth be no more exalted against him.

PSALM

(d) Ver. 14. Thou, God, carest not for it.] We may collect from hence, that there were two sorts of Infidels at the time this psalm was written ; one of which made God a sort of Epicurean Deity, and supposed him not to concern himself with the moral government of the world, mentioned here ; the other altogether denied his being, mentioned ver. 4.

(e) Ver. 17. Until thou shalt find none.] i. e. Destroy him utterly, or so subdue him as to put it out of his power to do hurt. Thus the latter part of the verse agrees very well with the former, *Break thou the power, &c.*

P S A L M XI.

AFTER Saul had promoted David, and given him his daughter in marriage ; and began to grow jealous of him, supposing that he aspired to the throne ; and, for that reason, as was evident to every one, was determined to ruin him ; David's friends advised him to consult his own security, and to retire towards the mountainous parts of Judæa, where he might lie concealed : and upon this occasion he is thought to have composed this psalm.

Ver. 1. In the Lord put I my trust : how say ye then to my soul that she should flee, as a bird unto the hill, for a place of greater security ?

2. For you, who are my friends, tell me, Lo ! the ungodly viz. Saul, and mine other enemies, his creatures, bend their bow, and make ready their arrows within the quiver, that they may privily shoot at them which are true of heart.

3. For, say you, the foundations upon which I depend, the promises which I have had, and the public decrees which have been made in my favour, will be cast down, will not be kept, and what hath the righteous done ? Or rather what can the righteous do ? What security can I have in that case ?

4. But my answer to this is, that, conscious of my own innocence, I refer my cause to God, and depend upon him for his protection ; for the Lord is in his holy temple, the Lord's seat is in heaven.

5. From thence his eyes consider the poor ; and his eye-lids try the children of men.

6. And the consequence of this trial is, that the Lord alloweth and approveth the actions of the righteous : but the ungodly and him that delighteth in wickedness doth his soul abhor.

7. For upon the ungodly, he shall, at last, I am persuaded, rain snares, fire and brimstone, storm and tempest, as he did upon Sodom : and this shall be their portion to drink.

8. For the righteous Lord loveth righteousness : and his countenance will behold the thing that is just, and approve it.

2

P S A L M XII.

(a)

THIS psalm is thought to have been composed by David ; and, as Bishop Patrick says, it contains a sad complaint of the corrupt manners of that age, in which it was hard for the psalmist to find an honest plain-dealing man, in whom he might confide. After complaining of the deceit and treachery of his enemies, David seems, with great comfort, to express the sure dependance that he had upon the veracity of God.

Ver. 1. Help me, Lord, for I think verily there is not one godly man left, upon whom I can rely ; for the faithful are diminished, diminished, from among the children of men.

16 A PARAPHRASE and EXPOSITION

2. *They are so far from being faithful and trusty, that they talk of vanity, or deceit, every one with his neighbour; they do but flatter with their lips, and dissemble in their double heart.*

3. *But the Lord shall root out all deceitful lips, and the tongue that speaketh proud things.*

4. *Which have said, With our tongue will we prevail; we are they that ought to speak, and who is Lord over us? Who shall call us to account for it?*

5. *Now for the comfortless troubles-sake of the needy, and because of the deep sighing of the poor;*

6. *I will rise up, saith the Lord, and will help every one from him that swelleth against him, and will set him at rest.*

7. *Upon this we have all the reason in the world to rely, for the words of the Lord are pure words; even as pure as the silver which from the earth is tried, and purified seven times in the fire.*

8. *And thou shalt certainly keep Him, O Lord, inviolably: yea, thou shalt preserve him, [the just man] from this wicked and false-hearted generation for ever.*

9. *He hath great need of thy protection, for he is surrounded with these wretches, the ungodly walk on every side (f) of him, and when they are exalted, the children of men are put to rebuke; they are wilely entreated and miserably discountenanced, under the administration of the wicked.*

P S A L M XIII.

A PSALM of David which needeth no paraphrase.

Ver. 1. How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face (g) from me?

2. *How long shall I seek counsel in my soul, and be so vexed in my heart? How long shall mine enemies triumph over me?*

3. *Consider and hear me, O Lord my God; lighten mine eyes, that I sleep not in death.*

4. *Lest mine enemy say, I have prevailed against him; for if I be cast down, they that trouble me will rejoice at it.*

5. *But my trust is in thy mercy, and my heart is joyful in thy salvation.*

6. *I will sing of the Lord, because he hath dealt so lovingly with me; yea, I will praise the name of the Lord most High.*

P S A L M

(f) *Ver. 9. The ungodly walk, &c.]* Dr. Hammond very rightly observes, this verse is obscure; and Bishop Hare ingenuously confesses he doth not understand it; and there is some difference between this and the last translation: but as this is intended for the use of the unlearned members of *our* church, I shall not, upon this, or any other occasion, run into any critical inquiries, but content myself with giving the plain sense of the translation which we commonly use.

(g) *Ver. 1. Hide thy face.]* See the note on Psalm iv. 7.

P S A L M XIV.

THIS psalm is said to have been made by David upon the almost total defection of his people under Absalom: and, possibly, the ninth verse might relate to the fear which possessed Absalom, and those who assisted at his council of war upon the suggestion of Hushai, 2 Sam. xvii. 8, &c. when they were afraid to attack David and his few harraffed troops, according to Achitophel's opinion. By which means, the providence of that God, whose peculiar care the righteous are, preserved David and his few faithful adherents from that imminent danger.

Ver. 1. The fool hath said in his heart, There is no God: or else surely he could not be so wicked!

2. They are corrupt and become abominable in their doings; there is none that doeth good no not one.

3. The Lord looked down from heaven upon the children of men; *his eyes are ever over us, and are ready to see if there were any who would understand, and seek after God.*

4. But they are all gone out of the way of *righteousness*, they are altogether become abominable, there is none that doeth good, no not one. *(b)*

5. Their throat is an open sepulchre, with their tongues have they deceived, the poison of asps is under their lips.

6. Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

7. Destruction and unhappiness is in their ways, and the way of peace have they not known, there is no fear of God before their eyes.

8. Have they no knowledge, that they are all such workers of mischief? Eating up my people as it were bread, *injuring and oppressing my few faithful subjects, without the least remorse or fear of punishment*, and call not upon the Lord?

9. *But see how the wisdom of God confounds the resolution, and disappoints the expectation of hardened and sinful men! For there were they brought into great fear, even where no just cause of fear was; for God is in the generation of the righteous: this was his doing, therefore let us be encouraged by it.*

10. As for you, *mine enemies*, ye have made a mock at the counsel of the poor, because he putteth his trust in the Lord:

F

11. Ye

(b) Ver. 4. There is none that doeth good, &c.] This, and the following verses to ver. 8, are applied by St. Paul, Rom. iii. 10, to the defection of the Jews from God at that time: so that this expression must be looked upon as prophetic. The 5th, 6th, and 7th verses are not in the Hebrew copy of the psalms, and it is plain, that they consist of several sentences, which the Apostle took from different parts of scripture, and applied to the aforementioned purpose. And therefore Dr. Hammond's conjecture is reasonable enough, that these three verses were, in all probability, added to the Septuagint copy by some Christian transcriber, from the third chapter of the epistle to the Romans,

almost
the same
as the
53.

3 Verses

18 A PARAPHRASE and EXPOSITION

11. *Ye haughtily say, Who shall give salvation unto Isaac out of Sion? But ye shall soon see, and when the Lord turneth the captivity of his faithful people, who, at present, are shut up in Jerusalem, and are in Absalom's power, then in, return for his mercy, Jacob shall rejoice, and Israel shall be glad and praise the Lord.*

P S A L M XV.

IT is not known, with any certainty, when David composed this psalm; Bishop Patrick thinks it was upon his bringing the ark to mount Sion, 2 Sam. vi. Or else, upon his being restored to it again, after he had been driven from it by Absalom. The latter part of it is an answer to the question in the first verse, and it contains a fine exhortation to the people, to live as became those who were under the government of the righteous God: and therefore, I should rather think, that it was composed for the use of the people, when they assembled there, to worship at the stated annual solemnities.

Ver. 1. Lord, who shall dwell in thy tabernacle? Or who shall rest upon thy holy hill of Sion?

2. Even he that leadeth an uncorrupt life, and doeth the thing which is right; and *be that speaketh the truth from his heart.*

3. He that hath used no deceit in his tongue, nor done evil to his neighbour; and *be that hath not slandered his neighbour.*

4. He that setteth not by himself, and *is not puffed up with vain conceits of his own merit;* but is lowly in his own eyes; and *that maketh much of them that fear the Lord.*

5. He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance *to keep his oath.*

6. He that hath not given his money *to his neighbour upon usury;* (i) nor hath taken reward against the innocent.

7. Whofo doeth these things, shall never fall.

P S A L M

(i) *Ver. 6. He that hath not given his money upon usury.*] The law against usury among the Jews, together with this, and a few other passages in the writings of the Old Testament, have induced several very eminent Christian Divines to condemn the practice of it in the severest terms. But it is to be presumed, that the warmth of their temper, or the extraordinary fervour of their zeal, may have had too much influence over their judgments in regard to this point. For that there is nothing immoral in the thing, is most evident from the words of the law itself, Deut. xxiii. 19, 20. Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. *Unto a stranger thou mayest lend upon usury,* but unto thy brother thou shalt not lend upon usury.

If then, the practice were in itself immoral, God would never have permitted it to have been done to foreigners; and as it was only forbidden in the dealings of one Israelite with another, it is plain the reasons of this command were such as had a peculiar relation to that people. This has been shewn by several learned men; Dr. Spencer has done it in his dissertation upon this law; and Salmasius more at large.

Imch.

P S A L M XVI.

THIS psalm of David's seems to have been composed by him, whilst he was under the persecution of Saul; and towards the close of it, he expresses his trust and confidence in God, in such words as do plainly contain a remarkable prophecy of our Lord's resurrection.

The reason why this psalm was not appointed to be read as a proper psalm on Easter-day, was, probably, because St. Peter's application of it, Acts ii, was appointed to be read for the second lesson at evening-service.

Ver. 1. Persevere me, O God; for in thee have I put my trust.

2. O my soul, thou hast said unto the Lord, Thou art my God, my goods are, *or my goodness*, nothing unto thee; *thou art not the better for any thing I possess, or any service I can do.*

3. But all my delight is upon the saints that are in the earth; and upon such as excel in virtue: *and I will testify my gratitude to thee, by doing good to them.*

4. But *thine enemies*, and they that run after another God, shall have great trouble.

5. Therefore, their drink-offerings of blood (*k*) will I not offer; *the sacrifices of the Heathens, among whom I now dwell, will I not partake of; neither make mention of their names within my lips: (l) i. e. nor swear by their Gods.*

6. For the Lord himself is the portion of mine inheritance, and of my cup; (*m*) *and I doubt not but thou, O Lord, shalt maintain my lot which thou hast appointed me.*

7. Great

I mention this here, only that well meaning people may not from hence be led to think that practice unlawful among us, which the experience of all ages and nations hath found to be necessary; excepting only, that one single nation of the Jews, to whom this law was peculiar.

It is only the exorbitant and excessive demand of the usurer which makes him liable to just censure, and exposes him and his trade to ignominy and reproach. I may add, that Bishop Hare has, therefore, with great judgment, inserted the word *him* in his text, which confines the sense as it is expressed above

(*k*) *Ver. 5. Their drink-offerings of blood.*] Dr. Spencer observes upon these words, that several interpreters of no small note think the Syrians are here intended, who used to drink the blood of their sacrifices: but the drink-offerings of the Jews were of wine, Numb. xxviii. 7.

(*l*) *Ibid. Neither make mention of their names within my lips.*] This seems to relate to Ex. xxiii. 13, make no mention of the names of their Gods, neither let them be heard out of thy mouth; which is explained by Josh. xxiii. 7. neither make mention of the name of their Gods, nor cause to swear by them.

(*m*) *Ver. 6. The portion—of my cup.*] This is a proverbial expression, and signifies, as Dr. Hammond says, any thing that befalls a man, whether it be good, or bad. Can ye drink the cup that I shall drink of? says our Saviour to his disciples, Matt. xx. 22. i. e. Can ye endure the like temptations and afflictions as I shall? And so he prays to his Father in his great agony, Matt. xxvi. 39. Let this CUP pass from me, i. e. the sorrow which was then approaching him. For,

Did Christ institute that wine should be drunk, as his Blood, in the Eucharist, is comply, as it were with the Gentile Custom of worshipping—Bread to represent his Flesh, as the Paschal Lamb for the Jewish Converts.

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7. Great reason have I to be thankful for it, for the lot is fallen unto me in a fair ground; yea, I have a goodly heritage, in a very pleasant and plentiful country.

8. Though therefore my present afflictions be never so grievous, I will consider them only as the correction of God, sent by him for my good; I will thank the Lord for giving me this warning, or instruction; yea, I will thank him (n) because my reins also chasten me in the night season: for though I am deprived of my rest by thinking upon the miserable condition in which I now am, I will consider this also as a part of his loving correction.

9. This hath been my constant practice, I have set God always before me; for he is on my right hand, therefore I shall not fall.

10. Wherefore my heart was glad, (o) and my glory, (p) my tongue, rejoiced; my flesh also shall rest in hope.

11. For

as when men drink of the same cup, the wine contained in it is distributed amongst them, and every one hath his portion of it; some the top, others the middle, and others the bottom, the dregs; so in the distribution of God's providence, every man has his portion; and this, from this analogy, was called among the Hebrews, the portion of his cup.

This is here mentioned, because the same thing is frequently alluded to in scripture, and especially in the psalms. So, Ps. xi. 7. this shall be their portion to drink, or the portion of their cup. So Ps. xxiii. The Psalmist expresses his prosperous condition, ver. 7, by, My Cup shall be full. So again, Ps. lxxv. 9. In the hand of the Lord there is a cup:—and, ver. 10, the Divine vengeance upon the ungodly is expressed by their drinking the dregs of it. This also was an usual way of speaking among the Jews. *Ibid.* li. li. 17.

As to the word *lot*, which is often used upon like occasions, it alludes to the first division of the country among the tribes of Israel by Joshua; which he made by lot, Josh. xviii. 10, &c.

(n) *Ver. 8. My reins.*] By this word is meant the secret thoughts and inward reflections of the mind, in the same manner as the heart is often mentioned to express the hidden purposes and desires of our souls. Thus they are frequently mentioned together, Rev. ii. 23. I am He that searcheth the reins and the heart. So it is said, Ps. vii. 10, that he trieth the very heart and reins, i. e. God searcheth the most secret recesses of our souls. And, xxvi. 2, Try out my reins and heart. Ps. lxxiii. 26, My heart was grieved, and it went even through my reins, i. e. to my very soul, as we speak. And to mention no more, Jer. xii. 2, it is said of *Go*, in respect of the Jews, Thou art near in their mouth, and far from their reins, i. e. frequently spoken of, but not seriously thought of by them.

(o) *Ver. 10. Wherefore my heart was glad, &c.*] From this place to the end of the psalm, though some part of it might have some distant allusion to David's circumstance; yet, in a sublimer sense, the words are much more applicable to Christ; and so they are applied by St. Peter, Acts ii. 25, &c. and by St. Paul, Acts xiii. 35, where the Apostle admirably well observes, that some of these words were more justly applicable to Christ, than they were to David; for David saw corruption, but Christ, whom God raised up, saw no corruption: It is, therefore, upon the Apostle's authority that we restrained the latter part of ver. 11. to our Saviour only.

(p) *Ibid. My glory rejoiced.*] There is no doubt but David meant by the word *glory*, his tongue, as the Seventy and several of the ancient versions have rendered it. And Dr. Hammond observes, that he used the word *glory*, by metonymy,

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11. For why? *because* thou wilt not leave my soul in *this* hell, *this* miserable condition; neither wilt thou suffer, or *no* more than thou wilt suffer thy holy one, the pure and immaculate JESUS, to see corruption (g).

12. On the contrary, I am persuaded thou wilt lead me out of my distress, thou shalt shew me the path of life; and, *how happy* shall I be in thy presence, where there is the fullness of joy! and at thy right-hand, where there are pleasures for evermore!

22 Dec

P S A L M XVII.

THIS is a prayer which David made; whilst he was persecuted; in which he asserts his own innocence (probably in respect of those crimes with which he was charged by Saul) and begs the divine protection.

Ver. 1. Hear the right, o Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned, or hypocritical, lips.

2. Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3, 4. Thou hast proved and visited mine heart in the night-season; thou hast tried me(r), and shalt find no wickedness in me,

tonymy, for those parts whereby God is glorified or praised, i. e. either the soul, or especially the tongue. So Ps. lvii. 9, David prophetically calls upon his tongue to praise God, with some musical instruments, Awake up my glory, awake lute, and harp, &c. and it is probable that in this sense the word was used, Ps. cxlix. 5. Let the saints be joyful with glory, or with their tongue; *viz.* Let them sing praises to God; as it follows, let them rejoice in their beds, let the praises of God be in their mouths.

(g) Ver. 11. *Thou shalt not leave my soul in Hell.*] The word Hell here, as it relates to our Saviour, means the place of departed souls, and not the place of the damned. In which sense also it is to be understood in the Apostle's creed, and, that this is the sense of it, I must refer the reader to Bishop Pearson's excellent exposition of it.

(r) Ver. 3, 4. *I am purposed, &c. concerning mens works.*] This passage is obscure. In the last translation it stands thus: *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.* David is thought here, by many interpreters, to hint at what passed in the camp of Saul, when Abishai would have killed him, but was prevented by David, 2 Sam. xxi. 9. and the sense will be clearer, if the first words of the fourth verse are added to the third, as they actually are in the LXX. Then the sense will be: I am purposed that my mouth shall not offend concerning mens works, i. e. I am so far from doing any wicked thing, that I will keep a strict watch, even over my words; and, though my enemies provoke me never so much, by their evil deeds, I am resolved they shall not tempt me to speak evil. And, as to what I said of my innocence, in respect of any wicked overt-act, this is one remarkable instance of it, that, when I had my enemy in my power, by attending to and obeying thy commandments, o God, the words of thy lips, I preserved my innocence in that great trial of it, and kept me from the ways of that destroyer Abishai. Then the next verse follows naturally, in which he beseeches God to keep him in this righteous course: *o hold him up my going, &c.*

22 A PARAPHRASE and EXPOSITION

for I will preserve my innocence both in word and deed, yea, I am utterly purposed that my mouth shall not offend because of, or concerning, mens works, that are done against the words of thy lips, or thy commandments; and I have kept me from the way of the destroyer, who advised me to slay Saul.

5. O hold thou up my goings in thy paths, and continue me in these good resolutions; that my footsteps slip not.

6. I have called upon thee, o God; for I know that thou shalt hear me: incline thine ear to me, and hearken unto my words.

7. Shew thy marvellous loving-kindness, thou that art the saviour of them which put their trust in thee, from such as resist thy right hand, or thy power.

8. Keep me as the apple of an eye; hid me under the shadow of thy wings, (s)

9. From the ungodly that trouble me; and from mine enemies that compass me round about, to take away my soul, or my life.

10. They abound in wealth and riches, and, therefore, are most formidable, this is a description of them, they are inclosed in their own fat, and their mouth speaketh proud things. (r)

11. They lie waiting in our way on every side; turning their eyes down to the ground, and looking most demurely.

12. Like as a lion that is greedy of his prey; and as it were a lion's whelp, lurking in secret places.

13. Do thou, therefore, assist me, up, Lord, disappoint him, and cast him down; deliver my soul from the ungodly man, which hath no power of himself to hurt, unless thou permittest, and is only an instrument in thy hand, to execute vengeance, and, as I may say, a sword of thine.

14. From such deliver me, from the men who are the instruments of thy hand, o Lord; from the men, I say, and from the evil world, which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15. They often have children at their desire; and leave the rest of their substance, which they do not consume themselves, for their babes.

(s) Ver. 8.] In most of our common copies this verse is very improperly pointed with a full stop; for the sense plainly runs to the end of the next. But this error is amended in the Cambridge editions.

(r) Ver. 10. They are inclosed in their own fat.] I have endeavoured to express the sense of this, which is intended as a part of the luxurious, wealthy, and wicked man's character; and seems to be pretty like Ps. lxxiii. 7. Their eyes swell with fatness, and they do even what they lust.

(u) Ver. 16.] Bishop Hare has well observed, that the sense of the latter part of this verse, according to the genius of the Hebrew poetry, is the same with the former. And the Psalmist says, He would daily attend in the sanctu-

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16. But this is all their happiness, and, as for me, I will behold thy presence in righteousness; and, when I awake up after thy glory, thy likeness, I shall be satisfied with it: that which my righteousness will procure me, will give me content and satisfaction, such as these wealthy, haughty, and wicked enemies of mine shall never know.

P S A L M XVIII. (w)

AFTER David had subdued all his enemies, and was in peaceable possession of his kingdom; he composed this psalm, as a general thanksgiving for all God's mercies: for, we are told, 2 Sam. xxii. 1. He spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul. Towards the beginning of it, David gives us a very grand description of the overthrow of his enemies, by the extraordinary and miraculous assistance of Almighty God; whom he introduces, with all the pomp of poetry, as descending from Heaven, and destroying them with lightening and hail-stones; What the Psalmist chiefly meant, perhaps, is intimated in a cursory way, 2 Sam. v. 24. When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines.

Theodore says, such miraculous deliverances as the Psalmist here describes, happened to the Christians in his time; for, says he, in the late wars, God destroyed the northern Barbarians who invaded us, with lightening and hail; and he caught the Persians, who attacked us from the east, in such snares as these, and restrained them from proceeding any further.

Ver. 1. I will love thee, O Lord, my strength: the Lord is my stony rock, and my defence; my saviour, my God, and my might, in whom I will trust; my buckler, the horn, or strength also of my salvation, and my refuge.

ary, in the presence of God at the ark (which was the glorious symbol of the divine presence) which he desired to do above all things.

(w) Ps. XVIII.] It has been remarked, that, in those psalms where design is wanted, we find it closely followed, and perfectly well executed. Mont. Fleury instances it in this psalm, which is very proper for his purpose, for here it is very visible. He observes this is a psalm of thanksgiving, and David immediately proposes his design. He represents his deplorable state at the third verse; he prays to God, ver. 5; God hearkened to his prayer, ver. 6; God arose, with all his power, to assist him, ver. 7; God discomfited his foes, ver. 14; God preserved David, ver. 16; the reason why he did so, because of his innocence, ver. 20; the secure and happy condition of David, ver. 28, &c. the miserable condition of his enemies, ver. 37. and the blessings he still hopes for after which he concludes with praising God. This psalm, says he, contains

2. I
"wanted" is here (undoubtedly) an equivocal
Term. -- "Where Design must necessarily
be admitted."

24 A PARAPHRASE and EXPOSITION

2. I will call upon the Lord, which is worthy to be praised; so shall I be safe from mine enemies.

3. The sorrows of death compassed me; and the overflowings of ungodliness made me afraid.

4. The pains of hell, *or the grave*, came about me; the snares of death overtook me.

5. *I said*, in my trouble, I will call upon the Lord, and complain unto my God (x).

6. So shall he hear my voice out of his holy temple; and my complaint shall come before him, it shall enter even into his ears.

7. *Upon this*, God arose in his terror to assist me: Behold! the earth trembled, and quaked; the very foundations also of the hills shook, and were removed, because he was wroth (y).

8. There went a smoke out in his presence; and a consuming fire out of his mouth, so that coals were kindled at it.

9. He bowed the Heavens also, and came down, and it was dark under his feet.

10. He rode upon the cherubims, and did fly; he came flying upon the wings of the wind (z).

11. He made darkness his secret place; his pavilion round about him *he spread* with dark waters and thick clouds to cover him.

12. *And the event was worthy of this almighty, terrible, but invisible God*; for, at the brightness of his presence; his clouds removed; hail-stones and coals of fire.

all these particulars, exactly in the manner I have set them down: and this order of things appears to me very beautiful: he was in affliction; he prayed for assistance; God sent him help; his enemies are confounded; he was not only delivered, but exalted above them; and, in his turn, cast down all his persecutors under his feet. See the dissertation, published by Tindal, with others of Calmet's.

(x) *Ver. 5. I said in my trouble, &c.*] It must be considered, that, though this psalm runs in this translation, almost throughout it, in the future tense, yet, as it was a thanksgiving for past mercies, it would, more properly, have been rendered in the perfect tense. This I have, generally, carried on: and, where I have not, the reader may himself supply it.

(y) *Ver. 7. &c.*] The learned author of the life of K. David, observes, that the grandeur of these ideas is much easier conceived, than explained. What poet, says he, ever equalled the magnificence of this style! — What must we think of that mighty Being, at whose wrath *the earth trembles*, and *the Heavens* are humbled at his feet! angels and winds his vehicles! his voice thunder! and lightnings are the kindling of his breath! his Majesty veiled in darkness, and yet, even so, the clouds passing away at the glory that went before him! This ingenious author makes a judicious comparison between this description, and a fine passage of much the same kind, in Virgil: for which I must refer the reader to the book itself. See vol. I. p. 84, &c.

(z) *Ver. 10. He came flying upon the wings of the wind.*] This alludes to the glorious cloud by which he signified his presence to his peculiar people. See Isaiah xix. 1.

13. The Lord also thundered out of Heaven ; and the Highest gave his thunder ; hailstones and coals of fire.

14. He sent out his arrows, and scattered them ; he cast forth lightnings, and destroyed them.

15. *He shook the earth to the very centre of it*, the springs of waters were seen ; and the foundations of the round world were discovered, at thy chiding, o Lord ; at the blasting of the breath of thy displeasure.

16. He shall send, *or hath sent* down from on high, to fetch me ; and shall take, *or hath taken* me out of many waters. (a)

17. He shall deliver, *or he hath delivered* me from my strongest enemy, and from them that hate me ; for they are too mighty for me.

18. They prevented me in the day of my trouble, *they undermined, and ruined all my schemes, which were contrived for my preservation*, but the Lord was my upholder. (b)

19. He brought me forth also into a place of liberty ; he brought me forth, even because he had a favour unto me.

20. The Lord shall reward me, *or hath rewarded* me after my righteous dealing ; according to the cleanness of my hands shall he recompense, *or hath he recompensed* me.

21. Because I have kept the ways of the Lord ; and have not forsaken my God, as the wicked man doth.

22. For I have an eye unto all his laws ; and will not cast out his commandments from me.

23. I was also uncorrupt before him ; and eschewed *or kept myself* from mine own wickedness.

24. Therefore shall the Lord reward, *or the Lord hath rewarded* me after my righteous dealing ; and according unto the cleanness of my hands in his eye-sight ; *or according to my innocency*.

25. With the holy, thou, o God, shalt be holy ; and, with a perfect man, thou shalt be perfect. (c)

(a) *Ver. 16. And hath taken me out of many waters.*] This was a favourite allusion with David ; for he frequently represents himself, when in the greatest distresses, as a man overwhelmed with waves, and ready to sink and perish in the sea ; which is a beautiful and affecting comparison. Theodoret observes, he tells us what waters he means, by the next words : *He shall deliver me from my strongest enemy, and from them which hate me.*

(b) *Ver. 18. The Lord was my upholder.*] The expression in the original is much more poetical, much stronger, and more expressive : in one word it intimates the declining, the tottering, and falling condition of the Psalmist ; and says, *The Lord was my staff*, or my prop. i. e. He succoured him in the most critical and dangerous moment ; he prevented his fall, and recovered him.

(c) *Ver. 25, 26. With the holy, &c.*] These two verses are addressed to God, and run clearer in the other translation, thus : With, or to the merciful, thou wilt shew thyself merciful : with, or to the upright in heart, thou wilt shew thyself upright : with, or to the pure, thou wilt shew thyself pure : and with, or to the froward, thou wilt shew thyself froward.

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26. With the clean, thou shalt be clean ; and, with the froward, thou shalt learn frowardness, *or thou shalt be froward.*

27. For thou shalt save the people that are in adversity ; and shalt bring down the high looks of the proud.

28. Thou also shalt light, *or hast lighted* my candle : the Lord my God shalt make, *or hath made* my darkness to be light. (d)

29. For, in thee, *by thy assistance*, I shall discomfit, *or have discomfited* an host of men ; and, with the help of my God, I shall leap over, *or scale the highest wall, or storm the strongest citadel.* (e)

30. The way of God is an undefiled way ; the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31. For who is God but the Lord ? or who hath any strength except our God ?

32. *It is by the assistance of God, that I have overcome all my enemies*, it is he that girdeth me with strength of war, and maketh my way perfect.

33. He maketh my feet *swift* like harts feet, and setteth me up on high.

(d) *Ver. 28.]* Those words which seem odd in our language, *Thou also shalt light my candle*, are explained by the following, which mean the same thing, viz. The Lord shall make my darkness to be light, or enlighten my darkness, i. e. He shall direct my way, and enlighten my understanding.

(e) *Ver. 29.]* From this verse a conjecture has been founded, that *David* composed this psalm upon the deliverance which he had from *Saul's* messengers, when they were sent to his house to take him ; and when he was let down by his wife out of a window, and escaped over the garden wall. And the learned author of the life, &c. of *David*, thinks they can be applicable to no other circumstance of his life, but that. But, yet, perhaps, it may be thought applicable to many other signal deliverances ; for instance, such as storming a citadel, taking a town by assault, &c. several of which escapes *David* may easily be supposed to have had. It is further supposed, that, immediately after that escape, *David* was pursued by *Saul's* messengers, and that the rest of this psalm, to ver. 30. relates to his deliverance from those pursuers. But it does not appear from scripture ; we have not the least hint there that he had any miraculous deliverance from them. And it may very well be questioned whether he was pursued at all, till *Saul* was told he was in *Naioth* ; nay, it seems rather to be pretty clear that he was not.

For *Saul's* orders to his messengers were, not to attack *David* till the morning, 1 Sam. xix. 11. — and then they deferred it upon being told that he was sick, ver. 14, 15. — then they returned to tell *Saul*, and probably lost much time before they could obtain so private an audience of him, as was necessary for so wicked a conversation — then they were sent back to *David's* house, and probably searched it, and all this surely gave him sufficient time to make his escape. Nay, when *Saul* was acquainted with his daughter's artifice, he expostulated with her, but no mention is made of his sending after *David*, until it was told him that *David* was at *Naioth* in *Ramah*. There indeed it is said, *Saul sent messengers to take David.*

34. He

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34. He teacheth mine hands to fight, and mine arm shall break even a bow of steel.

35. Thou hast given me the defence of thy salvation; thy right hand also shall, *or did* hold me up; and thy loving correction, *which I suffered in those times of trial and distress*, shall make, *or hath made* me great.

36. Thou shalt make, *or hast made* room enough under me for to go, that my footsteps shall not slide.

37. I will, *or I did* follow upon mine enemies, and overtake them; neither will, *or did* I turn again till I have, *or had* destroyed them.

38. I will smite them that they shall not be able to stand; but fall under my feet.

39. Thou hast girded me with strength unto the battle; thou shalt throw down mine enemies under me.

40. Thou hast made mine enemies also to turn their backs upon me, and I shall destroy them that hate me.

41. They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42. I will beat them as small as the dust before the wind; I will cast them out as the clay, *or mire* in the streets.

43. Thou shalt deliver me from the strivings of the people; and thou shalt make me the head of the heathen.

44. A people whom I have not known, shall serve me.

45. As soon as they hear of me, they shall obey me, but the strange children, *my rebellious subjects, who have estranged and alienated themselves from me and my government* shall dissemble with me, *and make a false and treacherous submission.*

46. *But the strange children shall not succeed in their designs, they shall fail: they shall daily fall off, and, by various ways, be diminished; and, at length, be afraid out of their prisons, or close places where I have penned them up, and there they shall hourly expect the vengeance of their conqueror.*

47. The Lord, *who doth all this for me*, liveth; and blessed be my strong helper! and praised be the God of my salvation!

48. Even the God that seeth that I be avenged, and that subdueth the people unto me.

49. It is he that delivereth me from my cruel enemies; and setteth me up above mine adversaries: thou shalt, *or thou hast* rid me from the wicked man.

50. For this cause will I give thanks unto thee, O Lord, among the Gentiles, and sing praises unto thy name.

51. Great prosperity giveth he unto his king; and sheweth loving-kindness unto DAVID, his anointed, and unto his seed for evermore.

P S A L M XIX.

4th Day (m)
THE title of this psalm says, it was composed by DAVID, but the particular occasion of it is not known.

Ver. 1. The Heavens declare the glory of God, and the firmament sheweth his handy work.

2. One day telleth it to another, and one night certifieth another of it. *Every revolution of the Heavens confirms it more and more.*

3. There is neither speech nor language, *there is no nation in all the world*, but *where* their voices are heard among them.

4. Their sound is gone out into all lands, and their words into the ends of the world.

5. In them, *the Heavens*, hath he set a tabernacle for the sun, which cometh forth, as a bridegroom out of his chamber, *with exceeding great pomp and splendor*: and rejoiceth as a giant, *a strong man*, who is to run his course (f).

6. It goeth forth from the utmost part of the Heaven; and runneth about unto the end of it again, and there is nothing hid from the heat thereof. *From these instances of God's wisdom, power, and goodness, all the whole world is instructed: and, if they consider them, they are hereby directed to worship the great Creator of Heaven and earth. But how much better is God known to his beloved people, to whom he hath expressly revealed himself, in the law which he hath given them! All the benefits of this, it is impossible to recollect, but we may, with pleasure, relate some few of its excellencies; for instance:*

7. The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8. The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

9. The fear of the Lord is clean, *free from all superstition*, and endureth for ever: the judgments of the Lord, are true and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, *more desirable than the choicest delicacies, than honey and the honey-comb, or from the comb, dropping from the comb, i. e. new honey.*

11. Moreover, by them is thy servant taught; and, in keeping of them, there is great reward.

(f) Ver. 5. *As a bridegroom.*] They who know with what magnificence and splendor, the eastern nations, and especially the Jews used to celebrate their nuptial solemnities, will instantly see the great propriety of this comparison,

12. The

12. The next reflexion, therefore, is, how well have we observed these righteous judgments? and, alas! who can tell how oft he offendeth against them? O cleanse thou me, therefore, O God! from my secret and unknown faults.

13. Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled and innocent from the great, or from much offence.

14. Let the words of my mouth, and the meditations of my heart, be always acceptable in thy sight,

15. O Lord, my strength, and my Redeemer!

P S A L M XX.

THIS psalm was made by David, and it is most probable, that herein he taught the people to pray for his success in some extraordinary expedition: Bishop Patrick thinks, that against the Ammonites and Syrians, who came up with great numbers of chariots and horsemen, 2 Sam. x. 6. 8. 1 Chron. xix. 7.

Ver. 1. May the Lord hear thee in the day of trouble; may the name of the God of Jacob defend thee!

2. May he send thee help from the sanctuary, and strengthen thee out of Zion!

3. May he remember all thy offerings, and accept thy burnt-sacrifices!

4. May he grant thee thy heart's desire, and fulfil all thy mind!

5. We will ever rejoice in thy salvation, and triumph in the name of the Lord our God; may the Lord, therefore, perform all thy petitions!

6. Now know I that the Lord helpeth his Anointed (and will hear him from his holy Heaven) even with the wholesome strength of his right hand (g).

7. Some put their trust in chariots, and some in horses, but we will remember the name of the Lord our God, and depend upon that only.

8. To this we have great encouragement, for, they who depend upon their own strength are brought down and fallen; but we are risen, and stand upright.

9. To thee, therefore, O God! alone, do we pray; saying, Save, Lord! and hear us, O King of Heaven, when we call upon thee!

(g) Ver. 6. Unless we were to suppose that the two verbs here had changed places (which perhaps the metre will not admit of) and read it thus: Now know I that the Lord beareth his Anointed; and will help him from his holy heaven, even with the wholesome strength of his right hand, we must read that part of the verse in a parenthesis, as it is expressed above.

THIS is another prayer, composed by DAVID, for the use of the people; in which they give God thanks (says Bishop Patrick) for granting DAVID those victories, which they prayed for in the foregoing psalm. And it is generally thought, even by the Jews themselves, to have a relation to CHRIST. *So that it may be called, a psalm of triumph, after the victories which DAVID got over his enemies; which were a type of CHRIST'S victories over death, and of the triumph which ensued. And, truly, there are some things in it more literally fulfilled in CHRIST, than in DAVID, ver. 4, 5, 6.* For which reason it is appointed as proper for Ascension-day.

Ver. 1. The King shall rejoice in thy strength, o Lord! exceeding glad shall he be of thy salvation *which thou hast granted him.*

2. For thou hast given him his heart's desire, and hast not denied him the request of his lips.

3. For thou shalt prevent, or thou hast prevented, him with giving him the blessings of goodness, or thy good blessings before he could well expect them, and shalt set, or hast set, a crown of pure gold upon his head.

4. He asked life of thee, and thou gavest him a long life, even for ever and ever.

5. His honour is great in thy salvation; glory and great worship shalt thou lay upon him.

6. For thou shalt give him everlasting felicity, and make him glad with the joy of thy countenance.

7. And why? — Because the King putteth his trust in the Lord, and in the mercy of the Most Highest, he shall not miscarry.

8. All thine enemies, o God! shall feel thy hand; thy right hand shall find out them that hate thee.

9. Thou shalt make them burn like stubble in a fire oven, in the time of thy wrath. The Lord shall destroy them in his displeasure, and, as the fire, so shall he consume them.

10. Their fruit shalt thou root out of the earth, and their seed from among the children of men.

11. For they intended mischief against thee, and imagined such a device as they are not able to perform.

12. Therefore shalt thou put them to flight; and the strings of thy bow shalt thou make ready, and prepare thine arrows against the face of them.

13. Thus be thou exalted, Lord! in thine own strength; so will we sing, and praise thy power!

4 Day (a)

THIS psalm was composed by DAVID (i). Our Saviour used (k) the beginning of it upon the cross, and, some think, the whole. Theodoret observes, it is a prediction of our Lord's passion, and resurrection, and of the calling of the Gentiles: and, though it might relate to some particular circumstances of DAVID, it is certain several passages of it were not at all applicable to him, but to our Lord at his passion. And, therefore, it is appointed as proper for Good-Friday.

Ver. 1. My God, my God, look upon me: why hast thou forsaken me, and art so far from my health, and from the words of my complaint?

2. O my God! I cry in the day-time, and thou hearest not, seemest not to hear; and in the night-season also I take no rest.

3. And, though thou seemest at present not to regard my supplication, yet I am verily persuaded that thou wilt, for thou continuest holy, o thou who art the worship of Israel, or the object of their adoration.

4. To this dependance upon thee, I am encouraged by the experience which our fathers have had of thy mercies in times past: for our fathers hoped in thee, they trusted in thee, and thou didst deliver them.

5. They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6. But, as for me, I am like a worm, and no man: a very scorn of men, and the outcast of the people.

7. All they that see me laugh me to scorn; they shoot out their lips, and shake their heads, saying,

8. He trusted in God that he would deliver him; let him deliver him, if he will have him (l).

These words were enquired after by S. D. when she lay dying.

(i) *Pref. Composed by David.*] The ingenious author of the li'e, &c. supposes it to have been made by him, when he was at Mahanaim; the very place where God appeared to Israel in distress, Gen. xxxii. And from hence he supposes the Psalmist to allude to that matter, ver. 3, 4, 5, and makes him to reason thus: God had made good his promises to Israel — promises made in that very place — at a time when Israel was in grievous distress — and the worship of Israel still continued to be holy — why then should not David hope he would make good his promises likewise to him, even though to all appearance, he was on the very brink of destruction?

When Jacob was returning from Laban, and about to meet his Brother, Esau

(k) *Pref. Our Saviour used, &c.*] It is observable, that *sabachthani* is not a Hebrew word, and, from hence, it is most likely that our Saviour used that dialect which was most commonly understood by the Jews in his time; and that we may, not without reason, suppose to have been a mixed dialect, composed of Hebrew, Chaldee, and Syriac. Agreeably to this supposition, it is further observable, that *Eloi, Eloi*, as St. Mark expresses our Saviour's words, were more nearly Chaldee.

Sabachthani not a Hebrew word.

(l) The 7th and 8th verses were literally fulfilled in our Saviour Christ, Matt. xxvii. 39 — 43. and, to understand the prophetic sense of this psalm, a man should read the history of our Saviour's passion, in the four evangelists, very carefully.

Eloi. more nearly Chaldee

9. But,

9. But, *notwithstanding their malicious reproaches*, thou art he that took me out of my mother's womb : thou wast my hope when I hanged yet upon my mother's breasts.

10. I have been left unto thee ever since I was born ; *yea*, thou art my God, even from my mother's womb.

11. O go not from me, for trouble is hard at hand ; and there is none *else* to help me.

12. Many oxen are come about me ; fat bulls of Basan close me in on every side (*m*).

13. They gape upon me with their mouths, as it were a ramping and a roaring lion.

14. I am poured out like water, and all my bones are out of joint ; my heart also, in the midst of my body, is even like melting wax (*n*).

15. My strength is dried up like a potsherd, and my tongue cleaveth to my gums ; and thou shalt, *or wilt*, bring me into the dust of death, *it is impossible for me to live* (*o*).

16. For many dogs are come about me ; and the counsel of the wicked layeth siege against me (*p*).

17. They pierced my hands and my feet, I may tell all my bones. They stand staring and looking upon me (*q*).

18. They part my *upper* garments amongst them, and cast lots upon my vesture, *my inner garment*.

19. But be not thou far from me, o Lord ; thou art my succour, haste thee, *make haste* to help me.

20. Deliver my soul from the sword, *yea*, my darling, my

It was upon his Koshim (his inner Garment) that they cast Lots.

(*m*) Ver. 12. *Many oxen are come about me, fat bulls of Basan, &c.*] It is usual with the Royal Psalmist to compare his own insulting enemies to such beasts, as, in their temper, and behaviour, in some measure, they resembled ; and, how much more fit was it for him, to compare the enemies of our Lord, the insolent, implacable, and unmerciful Jews to them ? Dr. Hammond observes, that, *Basan*, being a very rich and plentiful country ; the cattle there were, of course, large and strong ; and the Psalmist poetically sets the bulls of Basan to express potent enemies, and proud insulters.

(*n*) Ver. 14. *I am poured out like water, &c.*] One cannot enough admire the fitness of the expressions, to raise compassion in the most unrelenting heart : one would think it impossible to make a more melancholy description, or to utter a more lamentable complaint, than David here does, in a very few lines.

(*o*) Ver. 15. *My strength is dried up like a potsherd, and my tongue cleaveth to my gums.*] This wretched circumstance may well be said to intend the last agonies of our dying Saviour ; when he cried out, in the bitterness of his soul, *I thirst*, John xix. 28.

(*p*) Ver. 16. *Many dogs are come about me*] The Psalmist expresses the impatience of his enemies, and their cruel thirst for his blood, inimitably ; by comparing it to the eagerness of dogs, encompassing a distressed animal, whom, at length they have hunted down.

(*q*) Ver. 17.] The whole of this verse was literally fulfilled in our Saviour ; and Theodoret observes, that, when he was extended, and his limbs distorted on the cross, it might be easy for a spectator literally to tell all his bones. The next verse, also, was literally fulfilled in him.

life

life, from the power of my enemies, who are like the dogs, seeking my destruction, and pursuing me even unto death.

21. Save me, I say, from the lion's mouth, as thou hast heard me also in the greatest streights, and, as it were, from among the horns of the unicorns (r).

22. In confidence, that thou wilt still do so, and bid me triumph at last over my enemies, I will declare thy name unto my brethren, and in the midst of the congregation will I praise thee.

23. O praise the Lord, therefore, ye that fear him! magnify him, all ye seed of Jacob! and fear him, all ye seed of Israel!

24. For he hath not despised, nor abhorred the low estate of the poor; he hath not hid his face from him, but, when he called unto him, he heard him (s).

25. My praise is of thee, o God, in the great congregation; my vows, which I have lately made, will I perform in the sight of them that fear him (t).

26. The poor shall eat of my sacrifices, and be satisfied; they that seek after the Lord shall praise him. Your heart shall live for ever.

27. All the ends of the world shall remember themselves, and be turned unto the Lord; or they shall remember thy works, and turn themselves unto the Lord; and all the kindreds of the nations shall worship before him.

28. For the kingdom is the Lord's, and he is the governor among the people.

29. The prosperous and happy, all such as be fat upon earth, have eaten and worshipped, or shall eat and worship, [as they that ate of the sacrifices did, says Patrick, 1 Cor. x. 18.]

30. And the poor and miserable, all they that go down into the dust, shall kneel before him; and, or for no man hath quickened, or shall quicken his own soul.

(r) Ver. 20, 21.] Bishop Hare observes, that, in these two verses the Psalmist recapitulates the four things he had before mentioned, and to which he had compared his enemies: the sword, the bulls, (instead of which another sort of horned beasts is substituted here) the lions, and the dogs. And here he begs God particularly to deliver him from them all.

(s) Ver. 24.] This, and all the following verses, do certainly more properly belong to Christ, than they did to David: they very clearly foretell the triumphant reign of Christ, when, in the latter days, all the people upon the earth, even in the most remote corners of the world, shall worship and adore him.

(t) Ver. 25. My vows will I perform, &c.] So far as these words relate to David, he seems here to promise again, to perform some vows formerly made by him: which probably were, that he would sacrifice largely, when it should please God to give him peace; and, that, at these sacrifices, all his subjects, as it follows, the poor as well as the rich, should jointly partake with him of his sacrificial feast, as they did with Solomon, 1 Kings viii. 62, &c. And this exposition Bishop Hare seems to approve.

31. My seed in future ages shall serve him; and they shall be counted unto the Lord for a righteous generation.

32. They shall come, and the heavens shall declare his righteousness, unto a people that shall be born, whom the Lord hath made.

P S A L M XXIII (u).

THIS psalm was composed by DAVID, upon some deliverance that God had given him; and possibly (as the learned author of his life and reign thinks) when he was obliged to flee to the barren and desolate forest of Hareth.

(u) Psalm XXIII.] Though the psalms in general, appear with inimitable beauty, even in the dress in which we have them; yet, it should always be considered, how much they must be supposed to fall short of their original excellence, to those who view them only in a translation, nay, in almost a literal translation: and that from a language which abounds in bold figures, and many ellipses, all of which must be supplied in the translation, or else, to common readers, it must be utterly unintelligible. And, from hence, the psalms lie under far greater disadvantages, than any writings either in the Greek or Latin languages. And yet, if any of the finest and most admired pieces of heathen poetry, were to be clothed like these, in a plain, literal dress, and then to be compar'd with them, the comparison would abundantly shew, what Mr. Addison observed of the Jews, viz. "That their nation produced men of great genius, without considering them as inspired writers, and they have transmitted to us many hymns and divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans, in the poetry, as much as in the subject to which they are consecrated."

But, allowing David's natural genius to have been never so good, and, that, likewise, of the other authors of these divine poems; yet, as these compositions are so much preferable to all human compositions whatsoever, I must take the liberty of urging this as a corroborating proof of the divine inspiration of the authors of them. Turn them into what language you will, you can scarce deface their native beauty; and, as to this psalm, Sternhold himself could hardly spoil it. But yet they may receive an additional lustre, when heightened by the touch of a judicious hand, as may appear from this instance of the Twenty-third psalm, as it is imitated by the gentleman before-mentioned. He observed that the poetry of it is very exquisite; that it is a kind of pastoral hymn, and filled with those allusions which are usual in that kind of writing: and he has reduced the general sense of it into these four stanzas:

I.

THE Lord my pasture shall prepare,
And feed me with a shepherd's care:
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks he shall attend,
And all my midnight hours defend.

II.

When, in the sultry glebe, I faint,
Or, on the thirsty mountain, pant;
To fertile vales or dewy meads
My weary, wand'ring, steps he leads;

Ver. 1.

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Ver. 1. The Lord is my shepherd, therefore can I lack nothing.

2. *Though I may seem likely to perish by hunger and thirst in this inhospitable and barren forest, yet I doubt not but he shall feed me in a green pasture, and lead me forth beside the waters of comfort.*

3. He shall convert my soul *from sin*; and bring me forth in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, *the gloomy, the shady valley of death*, I will fear no evil; for thou art with me, thy rod and thy staff comfort me.

5. Thou shalt prepare a table before me, *against the inclinations of them that trouble me: notwithstanding their malice, and in spite of their endeavours to the contrary*, thou hast anointed my head with oil, and my cup shall be full.

6. But thy loving-kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

P S A L M XXIV.

5. Day. m

DAVID composed this psalm, upon his bringing the Ark of God to mount Sion; where it continued till Solomon had built his temple. By this ascent of the Ark of God to the place of his peculiar residence, mount Sion, the ascension of our Lord into Heaven was prefigured: and, by the interpretation of the Jews themselves, the seventh and following verses, do prophetically relate to Christ. For this reason, this psalm is appointed to be used on Ascension-day.

7 Verse 4

Dr. Hammond observes, that this psalm, from the composition of it, seems to have been contrived so as to be performed by two companies or choirs; the one answering to the other, pretty much like the usual way in our cathedrals. To streng-

Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

III.

Though in the paths of death I tread
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, o Lord! art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

IV.

Though in a bare and rugged way,
Through devious, lonely, wilds I stray,
Thy bounty shall my pains beguile:
The barren wilderness shall smile,
With sudden greens, and herbage crown'd,
And streams shall murmur all around.

then

then his conjecture, that this psalm was actually performed so, he observes, that, upon very solemn occasions (and such was this) it was usual for the Jews to separate themselves in that manner, and divide themselves into two companies or choirs; one standing on one side, and the other on the other. Thus, so long ago as Moses's time, six tribes went up to mount Gerizim, and the other six tribes to mount Ebal, the opposite mountain; when, from one of these mountains the blessings were read, and, from the other, the curses of the law, Deut. xxyii, 12. And, when Nehemiah set up the walls of Jerusalem, he says, Neh. xii, 31. *I — appointed two great companies of them that gave thanks, whereof one went to the right hand, and (ver. 38.) the other company of them that gave thanks, went over against them: and (ver. 40.) so stood the two companies of them that gave thanks in the house of God.* In like manner, it is not unlikely, that the two choirs might stand, one on one side of the tabernacle, and the other on the other side of it, at the solemn placing of the Ark in Sion: and that, in this manner, they repeated this psalm: If one attends to the psalm itself, this conjecture becomes more probable: and, as it seems very well to account for that sudden repetition, ver. 7, and 9, I shall divide it as Dr. Hammond supposes it to have been repeated.

C H O I R I.

Ver. 1. Not only the land of Judæa, but the whole earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

2. He hath an undeniable right to it, for it is he that hath founded it upon the seas, and prepared it upon the floods.

3. Who, therefore, shall presume to ascend into the hill of the Lord, this great and mighty God? or who shall rise up to pray in his holy place?

C H O I R II.

4. Even he that hath clean hands and a pure heart; and that hath not lift up his mind unto vanity, unto idols; nor sworn to deceive his neighbour, sworn falsely.

5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6. This is the generation of them that seek him, even of them that seek thy face, O thou God of Jacob! (w)

(w) *Ver. 6. Thou God of Jacob.*] Bishop Hare complains, that the text hath suffered in this verse; he supplies it to this sense, and so do most of the old versions.

C H O I R I.

C H O I R I.

7. Lift up your heads, o ye gates of Zion! and be ye lift up, ye everlasting doors! (x) and the King of Glory, i. e. the ark, in which he manifests his divine presence, shall come in.

C H O I R H.

8. Who is the King of Glory?

C H O I R I.

It is the Lord, strong and mighty; even the Lord mighty in battle.

C H O I R H.

9. Lift up your heads, o ye gates, or curtains of the tabernacle! and be ye lift up, ye everlasting doors of heaven, and the King of Glory shall come in (y).

C H O I R I.

10. Who is the King of Glory?

C H O I R H.

Even the Lord of Hosts (z); he is the King of Glory.

(x) *Ver. 7. Everlasting doors.*] Mr. Johnson well observes, that everlasting doors means only, as to the first use of the psalm, doors made of very durable materials; but, when applied to our Saviour's entering heaven, the word is to be taken in it's most proper sense.

(y) *Ver. 9. Lift up your heads, &c.*] The repetition at the end of this psalm is easily accounted for, if we remember only that it was sung in procession; and imagine to ourselves, that part of the priests and Levites did accompany it all the way from the house of Obed-edom; part of them did attend at the outward gates of the strong-hold of Zion, there to receive it: and others of them were appointed to attend at the doors, or outward entrance of the tabernacle which David had built for the ark, within that fortress. Then we may well suppose, that the seventh verse was spoken to them that attended at the outward gates of Zion, and answered by them: and this ninth verse was spoken to them, who waited at the tabernacle itself.

(z) *Ver. 10. Lord of hosts.*] It may be worth while to explain this expression, which we so often meet with in scripture. Mr. Mede has done it, who observes, the host of heaven is two-fold in scripture, visible and invisible. The visible host is the stars, which stand in array, like an army: and so the Jews were cautioned, Deut. iv. 19. *Left thou lift up thine eyes unto heaven, and, when thou seest the sun, moon and stars, even all the host of heaven, shouldst be driven to worship them.* The invisible host, are the angels, the heavenly guard, according to that of the prophet Micaiah; 1 Kings xxii. 19. *I saw the Lord sitting upon his throne, and all the host of heaven, standing by him, on his right hand, and on his left.* And this is further explained Psalm ciii. 20, 21. *O praise the Lord! ye angels of his — ye that fulfil his commandment.* O praise the

THIS was made by DAVID, in some great distress; and, as it is commonly thought, after the matter of Uriah, and in Absalom's rebellion.

Theodoret has made an observation by which we may form a probable guess, whether any psalm of DAVID was written before the murder of Uriah, or after it. In all his distresses, before that, he speaks with much confidence of his innocence, but, after it, with humiliation, and contrition, and, often, with great dejection of mind.

Ver. 1. Unto thee, o God! will I lift up my soul; my God, I have put my trust in thee: o let me not be confounded, neither let mine enemies triumph over me!

2. *This I earnestly expect*, for all they that hope in thee shall not be ashamed; but such as transgress without a cause shall be put to confusion.

3. Shew me thy ways, o Lord! and teach me thy paths.

4. Lead me forth in thy truth, and learn me; for thou art the God of my salvation; in thee hath been my hope all the day long.

5. Call to remembrance; o Lord! thy tender mercies; and thy loving-kindnesses, which have been ever of old.

6. *And* o remember not the sins and offences of my youth! but, according to thy mercy, think thou upon me, o Lord! for thy goodness.

7. Gracious and righteous is the Lord, therefore shall he teach sinners in the way of *uprightness*.

8. Them that are meek shall he guide in judgment; and such as are gentle, them shall he learn his way.

9. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.

Lord, all ye his hosts! ye servants of his, that do his pleasure! Where the latter words only vary what is expressed by the former. And, by this title, THE LORD OF HOSTS, Almighty God was distinguished from the heathen gods; the best of whom were the meanest of these glorious creatures, viz. the sun, moon, and stars. See Mede's disc. on Luke ii. 13, 14.

(a) *Psalm XXV.*] It is observed, that this psalm is, for the most part, alphabetical; so that every verse begins with a different letter of the Hebrew alphabet in their order: but three of these letters are wanting: For which Bishop Patrick accounts, by supposing that the ardency and fervor of the psalmist diverted him from following his intended method, so closely as he designed. Bishop Hare speaks more like a critic, and imputes this to the negligence and carelessness of transcribers. Be that as it will; it is certain the last verse but one begins with Thau, the last letter in the Hebrew alphabet: from whence it seems probable, that this verse did originally conclude the psalm: and, therefore, that the last verse was added by some other hand; Bishop Hare supposes by the High-Priest, after the psalm was ordered to be repeated in public.

10. For thy name's sake, o Lord! be merciful unto my sin, for it is great.

11. What man is he that feareth the Lord? him shall I love, God, teach in the way that he shall chuse.

12. His soul shall dwell at ease, and his seed shall inherit the land.

13. For the secret of the Lord is *known* among them that fear him, and he will shew them his covenant.

14. Mine eyes are ever looking unto the Lord, for he *shall* pluck my feet out of the net.

15. Turn thee unto me, o God! and have mercy upon me, for I am desolate and in misery.

16. The sorrows of my heart are enlarged; o bring thou me out of my troubles!

17. Look *down with pity* upon my adversity and misery, and forgive me all my sin.

18. Consider mine enemies, how many they are; and they bear a tyrannous hate against me.

19. O keep my soul, and deliver me; let me not be confounded, for I have put my trust in thee.

20. Let perfectness and righteous dealing wait upon me, and preserve me, for my hope hath been in thee.

21. *Neither do I pray for myself alone, but my people in general, and I beseech thee to deliver Israel, o God! out all his troubles.*

P S A L M XXVI.

IN this psalm DAVID asserts his innocence so strongly, that we may conclude it was made before the preceding psalm, according to Theodoret's rule, which was mentioned there.

Ver. 1. Be thou my judge, o Lord! for I have walked innocently; my trust hath been also in the Lord, therefore shall I not fall.

2. Examine me, o Lord! and prove me; *examine my most secret wishes and desires*, try out my reins and my heart.

3. For thy loving-kindness is ever before my eyes, and I will walk in thy truth.

4. *Thou knowest* I have not dwelt with vain persons, neither will I, *for the future*, have fellowship with the deceitful.

5. I have hated the congregation of the wicked, and will not sit among the ungodly.

6. *But* I will wash my hands in *token of my innocency* (b), o Lord! and so will I go to thine altar;

(b) Ver. 6. *I will wash my hands in innocency.*] This alludes to a custom of the Jews, who used to wash their hands in token of their innocency. This they took from what is prescribed in their law, Deut. xxi. 6, 7. where, in the case of the man who should be found killed by an unknown hand; the elders of the city next unto the dead body, were to wash their hands over the sacrificed heifer, and say: *Our hands have*

7. That I may shew the voice of thanksgiving, and tell of all thy wonderous works.

8. Lord! I have loved the habitation of thy house, and the place where thine honour dwelleth (c).

9. O shut not up, *therefore*, my soul with the sinners, whose company and conversation I heartily abhor; nor my life with the blood-thirsty!

10. In whose hands is wickedness, and their right hand is full of gifts, or bribes.

11. But, as for me, I will walk innocently: o deliver me, and be merciful unto me!

12. My foot standeth right in the way of thy commandments, and I will praise the Lord in the congregation of the faithful.

P S A L M XXVII.

BISHOP PATRICK observes, that, what some of the Jews say concerning this psalm, seems probable enough, from the contents of it, viz. That DAVID made it soon after his deliverance from that imminent danger, 2 Sam. xxi. 17. when, by his pursuing the enemy too far, he was hemmed in, and had been killed, if Abihai had not succoured him. Upon this we read that his subjects requested of him, not to go out to battle any more. In this view the psalm represents DAVID as breathing out the sentiments of a brave and good old man; who seems not conscious, that, though his spirits might hold out, yet his strength was much impaired by age, and, therefore, he was become very unfit to undergo the fatigues and hazards of war. Thus, then, we may suppose him to bespeak those who made the request before-mentioned.

Ver. 1. The Lord is my light and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid?

2. Have I not seen myself delivered from greater dangers than this? for, when the wicked, even mine enemies, and my foes,

not shed this blood, neither have our eyes seen it. Pilate was acquainted with this custom, which made him use that significant ceremony before he delivered our Saviour to be crucified.

The Jews used likewise to wash before prayer, in token of that purity of heart which is required of those who would perform that duty properly.

(c) *Ver. 8.* The habitation of thy house, and the place where thine honour dwelleth] certainly meant the tabernacle, wherein the ark of God was kept, and where he manifested his peculiar presence, by a visible and glorious appearance. Dr. Hammond says, that the habitation of thy house, may, by apposition, be, thy habitation-house, as we use in English, a mansion-house, i. e. a place for daily habitation, such as the tabernacle was to God, he having promised to be continually present there. Exod. xxix. 42 — 43.

came

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came upon me, to eat up my flesh, like ravenous beasts, they stumbled and fell.

3. Though, therefore, an host of men were laid against me, yet shall not my heart be afraid; and, though there rose up another unnatural civil war against me (*a thing, of all others, the most to be dreaded!*) yet will I put my trust in him.

4. Not that I am fond of the glory which attends on such achievements; let younger men be ambitious of that; my greatest ambition is now of quite another sort; for the one main thing which I have desired of the Lord, is this, which I will still require, even, that I may dwell in the house of the Lord all the remaining days of my life, and be permitted to behold the fair beauty of the Lord, and to visit his temple.

5. This I esteem my greatest security, for, in the time of trouble, he shall hide me in his tabernacle; yea, in the secret place of his dwelling shall he hide me, and set me up upon a firm and lasting foundation, even a rock of stone.

6. And even now shall he, or hath he lift up my head, above my enemies round about me.

7. Therefore will I offer in his dwelling, his tabernacle, an oblation with great gladness: I myself will sing and speak praises unto the Lord.

8. And this I further beg, that thou wouldst vouchsafe to hearken unto my voice, o Lord! when I cry unto thee, have mercy upon me, and hear me.

9. My heart hath talked of thee (*d*); and, when thou saidst, seek ye my face, my answer was, Thy face, Lord! will I seek.

10. O hide not thou thy face from me, nor cast thy servant away in displeasure.

11. Thou hast been my succour all the days of my life; leave me not now, neither forsake me, o God of my salvation!

12. Thy indulgence hath ever been more to me than that of my natural parents, for, when my father and my mother forsake me, the Lord taketh me up.

13. Teach me thy way, o Lord! and lead me in the right way, because of mine enemies.

14. Deliver me not over into the will of mine enemies, for there are false witnesses risen up against me, and such as speak wrong, or breathe out cruelty.

15. I should utterly have fainted (*e*); but that I believe ve-

(*d*) Ver. 9. *My heart, &c.*] This runs otherwise in the other translation, *When thou saidst, Seek my face; my heart said unto thee, Thy face, Lord, will I seek.* And Bishop Hare observes, that this verse hath much perplexed interpreters, but it is made easy by inserting ELOHIM in the text, which the measure of this verse too requires, and so he renders it: *To thee, o my soul! said God, Seek my face; and I will willingly do what thou commandest, Thy face, Lord, will I seek.*

(*e*) Ver. 15. *I should utterly have fainted.*] These words are not in the Hebrew, and Dr. Hammond rightly observes, that there is a very

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rily to see the goodness of the Lord in the land of the living,
or the land on which we live.

16. O my soul! tarry thou the Lord's leisure; be strong, and he shall comfort thine heart, and put thou thy trust in the Lord!

P S A L M XXVIII.

IT is not known upon what occasion DAVID made this psalm. Bp. Patrick's conjecture seems as good as any; which is, that we read of three battles with the Philistines, after that which we supposed to have been the occasion of the last psalm, 2 Sam. xxi. 18, 19, 20. And it is likely, that some of his subjects might take an opportunity then to give him some disturbance; and, upon quelling them, we may suppose him to have made this psalm.

Ver. 1. Unto thee will I cry, o Lord, my strength! think no scorn of me, *do not contemn my complaint*; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2. Hear the voice of my humble petitions, when I cry unto thee, when I hold up my hands towards the mercy-seat of thy holy temple, *or tabernacle.*

3. O pluck me not away, neither destroy me with the ungodly, and wicked doers, who speak friendly to their neighbours, but imagine mischief in their hearts.

4. *Thou wilt* reward them according to their deeds, and according to the wickedness of their own inventions.

5. *Thou wilt* recompense them after the work of their hands, *thou wilt* pay them that they have deserved.

6. For they regard not in their minds the works of the Lord, nor the operations of his hands, therefore shall he break them down, and not build them up.

7. Praised be the Lord, for he hath heard the voice of my humble petitions.

8. The Lord is my strength and my shield, my heart hath trusted in him, and I am helped; therefore my heart danceth, *leapeth* for joy, and, in my song, will I praise him.

9. The Lord is my strength, and he is the wholesome defence of his anointed.

10. O save thy people, and give thy blessing unto thine inheritance; feed them, and set them up for ever.

remarkable elegance in the original, which, by the use of a beautiful figure, makes an abrupt breaking off in the midst of the speech. He compares it to that admired angry threat of Neptune in Virgil,

Quos ego — sed motos præstat componere fluctus.

And, he rightly adds, that the beauty of this figure, consisting in the abrupt breaking off, is wholly lost and spoiled by adding that, which the divine poet purposely omitted or concealed.

The Chaldee translation preserves this beauty, but all the rest, by filling up the break, or altering the sense a little, spoil it.

P S A L M

THIS was composed by DAVID, upon some terrible storm of lightening, and thunder, and rain; whereby, as it is commonly thought, God did, in an extraordinary manner, assist him in subduing his enemies.

Ver. 1. Bring unto the Lord, o ye mighty! bring young rams unto the Lord, *to do sacrifice unto him*; ascribe unto the Lord worship and strength.

2. Give the Lord the honour due unto his name; worship the Lord with holy worship, *or in the beauty of holiness*.

3. It is the voice of the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

4. It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice (f).

5. The voice of the Lord breaketh the cedar-trees, yea, *the voice of the Lord breaketh even the cedars of Libanus* (g).

6. He maketh them also to skip like a calf; Libanus also, and Sirion (h) *(those great mountains!)* like a young unicorn.

7. The voice of the Lord divideth *or sendeth forth* the flames of fire (i), the voice of the Lord shaketh the wilderness, yea,

(f) *Ver. 3, 4. It is the glorious God that maketh the thunder; it is the Lord that ruleth the sea.*] As thunder is the most awful noise, and is apt to strike terror into all mortals; so the sea, when it foams and swells, is, of all others, the most amazing sight, and equally adapted to fill the mind of man with horror. Any one, who believes a God, when he hears the thunder roar, can scarce help thinking it to be, as it were, the voice of God: i. e. an astonishing effect declaring God's almighty power: but none but he who has seen the boisterous element in a rage, can be sufficiently sensible of the beauty of this passage; in which, after having said, *It is the glorious God that maketh the thunder!* the psalmist adds, as a farther attribute of his divinity, *It is the Lord that ruleth the sea*. This observation occurs easily from our translation; for, in those which endeavour to follow the Hebrew more literally, and say, *The Lord is upon many waters*, though we may easily suppose them to mean the same thing, it is not so apparent. However, that our translators have hit upon the psalmist's meaning, is made more probable by the learned Bishop's note below, viz. from his alluding to the deluge, when, not only the windows of heaven are said to have been opened, but the fountains of the great deep to have been broken up. Gen. vii. 11.

(g) *Ver. 5. Cedars of Libanus.*] See the note on Psalm XCII. 11.

(h) *Ver. 6. Sirion.*] This is a mountain, called in other places, *Herman*, as we learn from Deut. iii. 9. *Which mountain Hermon, the Sidonians call Sirion, and the Amorites call it Shenir*. Bishop Hare thinks the pointing in the Hebrew should be otherwise which would make the verse run thus; *and he maketh them to skip, Libanus like a calf, and Sirion like a young unicorn*. This seems to be more poetical, and the alteration is very small.

(i) *Ver. 7. The voice of the Lord divideth the flames of fire.*] That is, *sendeth forth flames of fire*; lightening accompanies it. Though the

Sirion
Hermon

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he Lord shaketh the dreary and extensive wilderness of Kadesh (k).

8. The voice of the Lord, *the thunder frighteneth them so that it maketh the hinds to bring forth young (l)*, and discovereth the thick bushes, *openeth the thickets, shaketh the dens, layeth bare and exposeth the coverts of the wild beasts of the forest, whilst in his temple, doth every man securely praise him, and speak of his honour, saying :*

9. The Lord sitteth above the water-flood (m) ; *he is the supreme director of all these astonishing appearances ; and the Lord remaineth a King for ever.*

10. *Well may we hope, therefore, that the Lord shall give strength to his own peculiar people : and that the Lord shall give his people the blessing of peace.*

P S A L M XXX.

THIS psalm was made at the dedication of the house of DAVID, i. e. as Bishop Patrick thinks, when he returned again to his house, after Absalom's rebellion.

Ver. 1. I will magnify thee, o Lord ! for thou hast set me up and hast not made my foes to triumph over me.

2. O Lord, my God ! I cried unto thee, and thou hast healed me.

3. Thou, Lord ! hast brought my soul out of hell, *or the grave ;* thou hast kept my life from them that go down to the pit.

4. Sing praises unto the Lord, o ye faints of his ! and give thanks unto him for a remembrance of his holiness.

thunder is, in reality, the effect of the lightening, and not the cause of it (a) the report of a gun is an effect produced by the explosion of the powder) yet, in vulgar estimation, it is, by the common people, at this day, thought to be otherwise. And, in matters of this nature, the Scripture language speaks almost every where of them, not as they in fact really are, but, in compliance with the prejudices of the vulgar, as they either seem, or are thought to be.

(k) *Ver. 7. The wilderness of Kadesh.]* This was the desert in which the Israelites sojourned, it bordered on the country of the Edomites, and was near to mount Hor, where Aaron died. Numb. xxxiii. 36, 37. *And they pitched in the wilderness of Zin, which is Kadesh ; and they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.* Bishop Hare's translation is more expressive, which says, *The voice of the Lord maketh the desert tremble.*

(l) *Ver. 8. Maketh the hinds bring forth young.]* Dr. Hammond says, it is observed by naturalists, that those creatures do this with great difficulty. But, whether that be so or not, it is very probable that so timorous an animal should be greatly affected by the thunder, inasmuch as, through excessive fear, to hasten the time of it's bringing forth it's young. See Christian's Magazine, Vol. IV. p. 261.

(m) *Ver. 9. The Lord sitteth above the water-flood.]* Bishop Hare's note upon this is ; *This is the same God, who, in Noah's flood, sat as judge ; and sent that destruction upon the earth.*

5. For

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5. For his wrath endureth but the twinkling of an eye, and, in his pleasure, or will, is life; i. e. *he willeth that we should live*: heaviness may endure for a night, but joy cometh in the morning.

6. And, in my prosperity, I said: "I shall never be removed;" thou, Lord! of thy goodness, hadst made my hill so strong. *Thou hadst blessed me so greatly, and made me so secure, that I thought no power whatever could disturb my repose, or endanger my possessions.*

7. *But, how vain an opinion was this! For, thou didst turn thy face, withdraw thy protection from me, and, immediately, I was sorely troubled.*

8. *Then did I see my folly, then cried I unto thee, o Lord! and gat me to my Lord right humbly.*

9. *I said: What profit is there in my blood, when I go down to the pit?*

10. *Shall the dust of this perishing body give thanks unto thee? or shall it declare thy truth, the truth of thy promises to me?*

11. Hear me, o Lord! and have mercy upon me: Lord! be thou my helper!

12. *This prayer thou hast graciously heard, thou hast turned my heaviness into joy: thou hast put off my sackcloth (n), and girded me with gladness.*

13. Therefore shall every good man sing of thy praise without ceasing: And, as for me, o my God! I will give thanks unto thee for ever.

P S A L M XXXI.

BISHOP Patrick supposes this psalm to have been composed by DAVID, soon after that distress which he was in, when he fled from Keilah, and was so closely pursued by Saul, that, without the extraordinary protection of God, he had infallibly fallen into his hands. This conjecture seems to be confirmed by the contents of the psalm; so the strong city in which God shewed him great kindness, was, the city with gates and bars, where Saul thought to have taken him. 1 Sam. xxiii. 7. and it agrees very well with ver. 24.

Ver. 1. In thee, o Lord! have I put my trust, let me never be put to confusion, *but deliver me in thy righteousness!*

2. Bow down thine ear to me! make haste to deliver me!

(n) Ver. 12. *Thou hast put off my sackcloth.*] The ancient custom among the Jews, and other eastern nations, of cloathing themselves in coarse sackcloth in times of mourning, and of great trouble and distress, has furnished the psalmist with a phrase which expresses very finely the sudden and effectual change of his condition; where he says, God put off his sackcloth, and, instead of that, he girded him with gladness.

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3. And be thou my strong rock, and house of defence, that thou mayest save me.

4. For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy name's sake.

5. Draw me out of the net, that they (*mine enemies*) have laid privily for me; for thou art my strength, *and my only confidence is in thee.*

6. Into thy hands I commend my spirit, for thou hast *heretofore* redeemed me, o Lord! thou God of truth!

7. I have hated them who hold of *and observe* superstitious vanities, and my trust hath been in the Lord.

8. I will be glad and rejoice in thy mercy, for thou hast considered my trouble, and hast kown my soul in adversity.

9. Thou hast not shut me up into the hand of the enemy, but hast put my feet into a large room, *or a spacious place.*

10. Have mercy upon me, o Lord! for I am in trouble; and mine eye is consumed for very heaviness; yea, my soul and my body *with fretting and vexation:*

11. For my life is waxen old with heaviness, and my years with mourning.

12. My strength faileth me because of *the punishment of* mine iniquity, and my bones are consumed.

13. I became a reproof among all my neighbours, and they of mine acquaintance were afraid of me; and they who did see me without, conveyed themselves from me.

14. I am clean forgotten, *and, as a dead man, out of mind;* I am become like a broken earthen vessel, *of no use and no esteem.*

15. For I have heard the blasphemy, *or evil speaking,* of the multitude, and fear is on every side; while they conspire together against me, and take their counsel, to take away my life.

16. But my hope hath been in thee, o Lord! I have said: "Thou art my God."

17. My time is in thy hand, *and thou canst do with me as thou plearest;* deliver me *then, I beseech thee,* from the hand of mine enemies; and from them who persecute me.

18. Shew thy servant the light of thy countenance; and save me for thy mercy's sake.

19. Let me not be confounded, o Lord! for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20. Let the lying lips be put to silence, which cruelly, disdainfully, and despitefully speak against the righteous.

21. O how plentiful is thy goodness, which thou hast laid up for them who fear thee; and that thou hast prepared for them who put their trust in thee, even before the sons of men!

22. Thou shalt hide them (o) privily, by thine own pre-

(o) *Ver. 22. Thou shalt hide them, &c.] This verse probably alludes to the*
se ce,

Of the BOOK of PSALMS. 47

tence, from the provoking *insults* of all men : thou shalt keep them secretly, *as if they were* in thy tabernacle, from the strife of tongues.

23. Thanks be to the Lord ! for he hath shewed me marvellous great kindness in a, *or the strong city, in which I was pent up by Saul.* *in which Saul was pent*

24. And, when I made haste, *in flying from one place to another, and found no safety for me any where,* I said, " I am cast out of the sight of thine eyes." *I gave myself up for lost, I thought my destruction inevitable, and almost despaired of thy protection.*

25. *But,* nevertheless, thou heardest the voice of my prayer, when I cried unto thee.

26. O love the Lord, *therefore,* all ye his saints, for the Lord preserveth them who are faithful, and plenteously rewardeth the proud doer, *according to his wickedness.*

27. Be strong, and he shall establish your heart ; all ye who put your trust in the Lord.

P S A L M XXXII.

THIS psalm was written by DAVID, after his great sin ; and contains an exhortation to sinners, to apply themselves speedily to God for mercy, who, upon their sincere repentance, is ready to forgive them.

Ver. 1. Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile, *upon whose conscience there is no guilt.*

3. *I have reason to say this, since I have myself so much experienced the evil of sin, for, while, or because I held my tongue, (p) and did not confess my sins, my bones consumed away through my daily complaining ; my grief was so great, that I sickened and pined away upon it.*

4. *For my condition was such, that I could truly say, thy hand is heavy upon me day and night ; and my moisture is like the drought in summer (q).*

to the custom of offenders flying to the sanctuary for refuge, where they had protection, and were in safety, except their offences were very heinous.

(p) *Ver. 3.* For, while I held my tongue, my bones consumed away through my daily complaining.] As this stands here it is altogether unintelligible : but the LXX, and several other versions, say, *Because I held my tongue,* which clears the difficulty, as it is above expressed.

(q) *Ver. 4.* My moisture is like the drought in summer.] As a new sense has lately been put upon this passage, it may be necessary to take some notice of it, and to give some reasons why I prefer the old one.

5. *Wherefore*

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5. *Wherefore, I said, I will acknowledge my sin unto thee, and mine unrighteousness have I not hid.*

6. *I said: "I will confess my sins unto the Lord," and so thou forgavest the wickedness of my sins.*

7. *For this, because thou art so ready to forgive, shall every one who is godly make his prayer unto thee, in a time when thou mayest be found, in an acceptable time, and soon be reconciled to thee; and blessed is he who is in so happy a case! for he shall be so safe under thy defence, that, but, or surely in the great water floods, in the greatest difficulties and distresses, which may surround him, like a deluge of water, they shall not come nigh him (r) so as to swallow him up, but he shall, in the end, overcome them all.*

8. *For thou art a place to hide me in, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance.*

9. *For thou hast said to me, I will inform thee, and teach thee in the way wherein thou shalt go safely; and I will guide thee with mine eye.*

The very learned and justly celebrated author of the *Life and Reign, &c.* represents it thus: *For day and night thy hand is heavy upon me — I acknowledged my sin unto thee, and mine iniquity have I not hid — I said, I will confess my transgressions unto the Lord — and thou forgavest the iniquity of my sin. Selah.* And what was the consequence? *His moisture was turned into the dryness of summer* — The change was, as if he had been removed at once, from the depth of winter, into midsummer; as if all the storms, and rains, and clouds of that gloomy season (the finest emblems of grief) were changed, at once, into serenity and sunshine; all heaven clear, unclouded, and smiling upon him."

But, *my moisture is like the drought or dryness of summer*, doth not succeed the sixth verse, as it is here placed; but it is the latter part of the fourth verse. This is the rather to be minded, because it there very plainly makes part of the description of the psalmist's miserable condition, before he had humbled himself for his sins. It seems to be pretty nearly equivalent to psalm xxii. 15. *My strength is dried up, like a potsherd, and my tongue cleaveth to my gums.* And, in both these places, the Psalmist alludes, as I suppose, to the state of a sick man, in a scorching fever.

That DAVID's meaning was such may farther appear, from the mere mechanism of this psalm: for this is one of those compositions, which, according to the genius of the Hebrew poetry, expresses the same sense twice over in almost every verse of it. But, if we take the new interpretation of it, the latter part of the verse would have no connexion at all with the former; nay, would be directly contrary to it, and inconsistent with it. And, to say no more, all the old versions, and the best commentators do agree in the sense which we have given above.

(r) *Ver. 7. But, in the great water floods, they shall not come nigh him.* This passage is attended with a considerable difficulty. For, what is here meant by water floods? and how is this latter part of the verse, to be connected to, and made consistent with the former?

Some here, by water floods, understand dangers and distresses, which,

10. *And,*

10. And, since I am so kind as to give thee instruction, be thou so wise as to attend to it; be ye not like to horse and mule, which have no understanding, whose mouth must be held with bit and bridle, (*so ungovernable are they, and untractable*) lest they fall upon thee.

11. Consider the different consequences of the godly man's behaviour and that of the obstinate sinner, which is, that great plagues remain for the ungodly; but, whose putteth his trust in the Lord, mercy embraceth him on every side.

12. Be glad, therefore, o ye righteous, and rejoice in the Lord! and be joyful all ye who are true of heart!

P S A L M XXXIII.

THIS is said to be a psalm of DAVID's, but the particular occasion of it is not known (*s*), nor is it necessary that it should: for it is easily to be understood without knowing that; being an excellent hymn on the power and providence of God.

certainly, the word often signifies in the psalms. So the ancient versions, and so most of the commentators understand it. So the authors of the last translation seem to have taken it; who, instead of *But in the great water floods*, say, *Surely in the floods of great waters, they shall not come nigh him*. And this sense is given above.

But Dr. Hammond observes the words may be otherwise rendered; thus, "But, as for the inundation of many or great waters (hereby signifying the wicked man, who, like a torrent, breaks over the banks, transgresses the laws, and sweeps and carries away all before him) they will not come nigh, or at all approach unto him [God.] They run on obstinate in their course, they care not for, nor ever look after God." Thus the opposition in the latter and former part of the verse seems to be exact: and the change of the person, from *thee* to *him*, is no objection against it, that being frequent in this poetic writing. This, as well as the former, seems to be a very natural construction; neither is it at all unlikely that DAVID should intend ungodly men under the notion of a deluge or water flood; since he plainly does so in other places, particularly Ps. xviii. 3. The overflowings of ungodliness, or the floods of ungodly men (say the last translators) made me afraid. But, as both these senses are good, and it is not very material which is preferred, I shall not determine for either.

(*s*) *Pref.* The particular occasion of it is not known.] But it was probably composed by DAVID, in commemoration of the great deliverance of their forefathers, when God overthrew the chariots and horses of the Egyptian king in the sea, and so saved their souls from death; and afterwards fed them in the wilderness, during that hideous time of death. However, as I have no authority for this conjecture, and it is not wanted to clear up any passage of the psalm, I shall only refer the curious reader to the following places; and, after considering them, he may judge as he pleases. Ver. 7. 9, 10. 12. 15, 16. 18.

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Ver. 1. Rejoice in the Lord, o ye (*t*) righteous! for it becometh well the just to be thankful.

2. Praise the Lord with harp! sing praises unto him with the lute, and instrument of ten-strings.

3. Sing unto the Lord a new song! sing praises lustily unto Him, with a good courage!

4. For the word of the Lord is true, and all His works are faithful, *i. e. agreeable to his promises.*

5. He loveth righteousness and judgment. The earth is full of the goodness of the Lord.

6. By the word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth.

7. He gathereth the waters of the sea together (*u*) as it were upon an heap; and layeth up the deep as in a treasure-house.

8. Let all the earth fear the Lord! stand in awe of Him, all ye who dwell in the world;

9. For He spake and it was done, He commanded and it stood fast.

10. The Lord bringeth the counsel of the heathen to nought; and maketh the devices of the people to be of no effect, and casteth out the counsels of princes.

11. *But* the counsel of the Lord shall endure for ever, and the thoughts of His heart from generation to generation.

(*t*) *Ver. 1. Rejoice in the Lord, &c.]* Bishop Hare says, he hath a long time thought, that the last verse of the former psalm belonged to this; because it doth not accord with any part of that psalm, and, if you place it to the beginning of this, you will see the two first verses agree admirably well with one another, and answer each other very elegantly. And what confirmed him in his conjecture was this further observation, that, almost throughout the psalm, every two verses contain, as it were, one and the same sense. I mention this, because, if the Bishop's conjecture be thought reasonable, a presumptive argument may be drawn from the structure of this psalm; that, when it was first performed, the two choirs (mentioned at psalm xxiv.) answered one another by repeating it alternately, verse for verse, exactly as the minister and people do with us at this day.

(*u*) *Ver. 7. He gathereth the waters of the sea together]* Though I suppose this verse to allude to the passage of the Israelites through the Red Sea (when the waters were as a wall unto them on the right hand and on the left, Exod. xiv. 22.) Mr. Lowth's note upon Jerem. v. 22. may do very well here, viz. "The keeping the waters within bounds, so that they cannot overflow the earth, is often mentioned in scripture as an immediate effect of God's over-ruling power and providence, Job xxxviii. 10, 11. Psal. xxxiii. 7. civ. 9. Prov. viii. 29. For, water being specifically lighter than earth, by the common laws of gravitation, it should rise above it, and overflow it. And then the adjusting the proportion of the tides, that they rise no higher to the prejudice of the lower grounds, is another remarkable instance of God's especial Providence."

12. Blessed

12. Blessed is the people whose God is the Lord JEHOVAH! and blessed are the folk whom He hath chosen to Him to be His inheritance!
13. The Lord looked *or looketh* down from heaven, and beheld *or beholdeth* all the children of men. From the habitation of his dwelling he considereth all them who dwell on the earth.
14. He fashioneth all the hearts of them, and understandeth all their works.
15. There is no king who can be saved by the multitude of an host, neither is any mighty man delivered by much strength.
16. A horse is counted but a vain thing to save a man, neither shall he deliver any man by his great strength.
17. *But* behold the eye of the Lord is upon them who fear Him, and upon them who put their trust in His mercy.
18. To deliver their soul *or life* from death, and to feed them in the time of dearth.
19. Our soul hath patiently tarried for the Lord, for he is our help and our shield.
20. For our heart shall rejoice in Him, because we have hoped in His holy name.
21. *And, for the future*, let thy merciful kindness, o Lord! be upon us, like as we do put our trust in Thee.

P S A L M XXXIV.

THIS psalm is said to have been composed by DAVID upon the deliverance which he had from Achish, king of Gath; when he feigned himself mad before him. 1 Sam. xxi.

- 13.
- Ver. 1. I will always give thanks unto the Lord! his praise shall ever be in my mouth.
2. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.
3. O praise the Lord with me! and let us magnify his name together!
4. I sought the Lord, and he heard me; yea, he delivered me out of all my fear.
5. They had an eye unto Him (*rw*) and were lightened, *or en-*

(*rw*) Ver. 5. *They had an eye unto Him.*] It is difficult to say what the word *they* relates to here. Many interpreters mean by it the humble, mentioned ver. 2. But, probably, the text is imperfect. For, as Bishop Hare observes, the whole psalm is alphabetical, and consists of twenty verses, each verse beginning with a different letter in their order; but this verse includes two letters of the alphabet, and yet is no longer than any of the rest, which have only one of these initial letters: from whence he concludes, that something is wanting which would clear up the difficulty.

lightened,

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lightened, assisted and directed by Him, and their faces were not ashamed.

6. Lo! the poor man *such as I lately was*, crieth, and the Lord heareth him, yea, and saveth him out of all his troubles.

7. The angel of the Lord tarrieth round about them who fear Him, and delivereth them.

8. O taste and see how gracious the Lord is! blessed is the man who trusteth in Him.

9. O fear the Lord, ye who are His saints; for they who fear Him lack nothing.

10. The lions do lack (x) and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

11. Come, ye children! and hearken unto me, I will teach you the fear of the Lord!

12. What man is he who lusteth to live, *desireth to live*, and would fain see good days?

13. *Him would I thus advise*, keep thy tongue from evil, and thy lips that they speak no guile.

14. Eschew, *avoid*, evil, and do good; seek peace, and ensue, *pursue*, it.

15. For the eyes of the Lord are over the righteous, and His ears are open to their prayers.

16. But the countenance, *or the anger* (y), of the Lord is against them who do evil; to root out the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

18. The Lord is nigh unto them who are of a contrite heart, and will save such as are of an humble spirit.

19. Great are the troubles of the righteous; but yet the Lord delivereth him out of *them* all.

20. He keepeth all his bones, so that not one of them is broken.

21. But misfortune shall slay the ungodly, and they who hate the righteous shall be desolate.

22. The Lord delivereth the souls of His servants; and all they who put their trust in Him shall not be destitute.

(x) Ver. 10. *The lions do lack.*] DAVID often compares his wicked and persecuting enemies to ravenous beasts, and, it is plain, he does so here; for *the lions*, in the former part of this verse, are opposed to *those who seek the Lord*, in the latter part of it.

(y) Ver. 16. *But the countenance, or the anger.*] The Hebrew expresses the words *countenance* or *face*, and *anger*, by the same word. And perhaps, for the reason which this text suggests to us, viz. because men usually discover that passion by their *countenance*. So, that to say, *The countenance of the Lord is against a man*, or, that His *anger* is against him, is the same thing.

P S A L M

7 Day P S A L M XXXV.

THIS psalm is thought to have been made by DAVID, when he was persecuted by Saul; and the persons of whom he complains so heavily in it, are thought to be Saul himself and Doeg, and the men of Ziph, who betrayed, and falsely accused him.

Ver. 1. Plead thou my cause, o Lord! with them who strive with me; and fight thou against them who fight against me.

2. Lay hand upon the shield and buckler, and stand up to help me.

3. Bring forth the spear, and stop the way against them who persecute me, Say unto my soul, "I am thy salvation."

4. *When thus it shall please thee to arm in my defence; of mine enemies I may say, Let them, or they shall be confounded, and put to shame, who seek after my soul, my life; let them, or they shall be turned back, and brought to confusion, who imagine mischief for me.*

5. Let them, *or they shall be as the dust before the wind; and the angel of the Lord scattering them.*

6. Let their way, *or their way shall be dark and slippery, and let the angel, or the angel of the Lord shall persecute them, pursue them* (x).

7. For they have privily laid a net to destroy me without a cause; yea, even without a cause, have they made a pit for my soul.

8. Let a sudden, *or a sudden destruction shall come upon him unawares, and his net that he hath hid privily shall catch himself, that he may fall into his own mischief, which he contrived for others.*

(x) *Ver. 4, 5, 6.* In these verses are several expressions, which, as they are here translated, have the form of execrations, or at least of imprecations of evil upon DAVID's enemies; and, in several other psalms, there are expressions of the like kind, concerning which I shall insert what learned men have often observed, *viz.* That though they are rendered in the imperative mood, *Let them be confounded* — *Let them be as the dust* — *Let their way be dark*, &c. yet they might more properly have been translated in the future tense, *They shall be confounded* — *They shall be as the dust* — *Their way shall be dark*, &c. They remark, that these two different ways of expression, are in prophetic style used promiscuously the one for the other. But as they may more properly be rendered in the latter way, than the former, they are not to be considered as so many execrations or imprecations, but rather as *predictions*. For, they are really no more than so many testimonies of the Psalmist's assured confidence that God, who had made him such sure promises, would make them good to him, in his preservation, and the disappointment and destruction of his and God's enemies.

This is applicable to all such other expressions as are to be found throughout the Psalms, and therefore I shall not repeat it elsewhere.

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9. And my soul *shall* be joyful in the Lord ; it shall rejoice in his salvation.

10. All my bones, *all my members shall concur in praising thee,* and shall say, Lord ! who is like unto thee, who deliverest the poor from him who is too strong for him ; yea, the poor, and him who is in misery, from him who spoileth him.

11. Consider how complicated their crimes are, they accuse me falsely ; false witnesses did rise up against me ; and they laid to my charge things that I knew not any thing of.

12. And *this they did in return for my kindness to them ;* they rewarded me evil for good, to the great discomfort, or to the destruction of my soul.

13. Nevertheless, when they were sick, I put on sackcloth to express my grief, and humbled my soul with fasting. And my prayer, or but my prayer shall turn into mine own bosom, and only do me good.

14. When I heard of their affliction, I behaved myself as though it had been my friend or my own brother ; yea, I went heavily, as one who mourneth for his mother.

15. But, in mine adversity *their behaviour towards me was directly contrary to mine,* they rejoiced, and gathered themselves together, yea the very abjects, the basest and lowest of the people came together against me unawares, unknown to me, making mows, mouths, at me, and ceased not.

16. With the parasites and flatterers, were busy mockers, who gnashed upon me with their teeth (a).

17. Lord ! how long wilt thou look upon this, *with indifference ?* O deliver my soul from the calamities which they bring on me, and my darling, my life, from these blood-thirsty men, whom I may justly compare to the lions.

18. So will I give thee thanks in the great congregation ; I will praise thee among much people.

19. O let not them who are mine enemies triumph over me ungodly, or undeservedly, without provocation ; neither let them

(a) Ver. 15, 16. Making mouths at me, and ceased not. With the flatterers, &c.] The Bishop of Chichester observes, that these words have changed their places, by the negligence of transcribers (as he supposes) which makes the sense somewhat obscure. And certainly the words in this translation would be clearer, if they stood thus: *With the flatterers were busy mockers, making mouths at me ; and who ceased not from gnashing upon me with their teeth.* It may be observed, that all foreigners, and especially those of the Eastern nations, express themselves much more by action and gesture, than we, of this island : and it is more common for men to express their anger and contempt so, than any other passion or affection. Besides this passage, we may judge that it was usual with the Jews, by Isaiah's complaint, lvi. 4. *Against whom do you sport yourselves ? Against whom make you a wide mouth, and draw out the tongue ?*

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wink with their eyes, *in derision of me*, who hate me without a cause!

20. And why? Their communing is not for peace; but they imagine deceitful words against them who are quiet in the land.

21. They gaped upon me with their mouths, and said: "Fie on thee! Fie on thee! we saw it [*the fact of which they accused him*] with our eyes!"

22. This thou hast seen, o Lord! hold not thy tongue then! go not far from me, o Lord!

23. Awake! and stand up to judge my quarrel. Avenge thou my cause, my God and my Lord!

24. Judge me, o Lord, my God! according to thy righteousness, and let them not triumph over me.

25. Let them not say in their hearts: "There, there, so would we have it." Neither let them say: "We have devoured, or destroyed him."

26. Let them be put to confusion and shame together who rejoice at my trouble; let them be clothed with rebuke and dishonour who boast themselves against me.

27. But let them be glad and rejoice who favour my righteous dealing; yea, let them say always: "Blessed be the Lord, who hath pleasure in the prosperity of his servants."

28. And, as for my tongue, it shall be talking of thy righteousness, and of thy praise all the day long!

P S A L M XXXVI.

BISHOP PATRICK thinks that DAVID composed this psalm, at the beginning of Saul's persecution, whilst he outwardly professed kindness to him; but yet could not help discovering that he desired and intended his ruin. DAVID here opposes the faithfulness and goodness of God, to Saul's treachery, but, without mentioning him by name: and, as Theodorēt elsewhere observes, DAVID's delicacy in this respect is very remarkable; for, although chief of his most bitter complaints were levelled against Saul, yet, throughout all his Psalms, he never once names him.

Ver. 1. My heart sheweth me the wickedness of the ungodly, that there is no fear of God before his eyes.

2. For he flattereth himself in his own sight, until his abominable sin be found out, *or till his sin be found to be abominable.*

3. The words of his mouth are unrighteous, and full of deceit. He hath left off to behave himself wisely, and to do good.

4. He imagineth mischief upon his bed, and hath set himself in no good way, neither doth he abhor any thing that is evil.

5. *But, how vain are all his efforts!* For thy mercy, o Lord! reacheth unto the heavens, and thy faithfulness unto the clouds.

6. Thy

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6. Thy righteousness is so firm that it standeth like the strong mountains; and thy judgments are unfathomable like the great deep.

7. Thou, Lord! shalt save, or dost preserve, both man and beast (a); how excellent is thy mercy, o God! and the children of men shall put their trust under the shadow of thy wings!

8. They shall be satisfied with the plenteousness of thy house, and thou shalt give them drink of thy pleasures, as out of the river.

9. For with thee is the well of life; and in thy light shall we see light.

10. O continue forth thy loving-kindness unto them who know thee; and thy righteousness unto them who are true of heart.

11. O let not the foot of pride come against me (b)! and let not the oppressive hand of the ungodly cast me down!

12. O Lord! I trust thou wilt hear my prayer, and, I think, I already see the effect of it: There are they fallen, even all who work wickedness; they are cast down, and shall not be able to stand.

P S A L M XXXVII.

THIS psalm was made by DAVID, in his old-age; and it is an excellent hymn on the equal Providence of God, at that time exercised towards the Jews. (See note (b) on Ps. i.) It contains an exhortation to good men, to persevere in a religious course of life: and DAVID assures them, that, if they did so, they should see, as he himself had done, that the prosperity of the wicked should not last long: and that God would certainly

(a) Ver. 7. *Thou shalt save, or dost preserve both man and beast.* This seems, at first sight, to come in somewhat abruptly; but the Psalmist's meaning was to express his sure dependance upon God whose Providence, as it extended over the beasts of the earth, would, therefore, much more certainly, take care of him.

Ibid. *The children of men shall put their trust under the shadow of thy wings.* I elsewhere observe (see note on ps. xci. ver. 4.) that this is a very expressive metaphor, taken from the provident care of the feathered kind over their young. But here it alludes to the wings of the cherubim which were extended over the ark in the tabernacle, and composed the mercy-seat. Agreeably to this, in the following verse, mention is made of God's house; and this explains the latter part of ver. 9. *In thy light shall we see light*; which plainly alludes to the glorious and luminous manifestation of God's presence in the tabernacle. See ps. iv. note (a).

(b) Ver. 11. *Let not the foot of pride.* There seems to be a particular beauty in that expression; *Let not the foot of pride come against me*; by which DAVID elegantly intimates the supercilious haughtiness, and disdainful insolence of his enemy; who, if he had him in his power, would push him under foot, and trample on him,

reward

reward those, who, with meekness and patience, would continue to trust in, and rely upon Him.

The learned and very ingenious author of the *Life and Reign of DAVID*, has a pretty conjecture upon this occasion, which, in few words, is this: When Mephibosheth, the son of Jonathan, perceived, upon DAVID's return, after the rebellion of Absalom, that the king had conceived an ill opinion of him, through the false suggestions of his servant Ziba (See 2 Sam. xvi. 1—4. and xix. 24—30.) it is natural to suppose the generous and upright heart of Mephibosheth to be distressed, dejected, and uneasy to the last degree; and taking rash and repining resolutions, to banish himself from a country where he had found such treacherous treatment, &c. And what could be more natural, and more consoling under these circumstances, than for the good king to intreat him to forego those rash resolutions; to admonish him, that, if he bore his present low estate with patience and resignation to the divine will, he should soon see it bettered; to remind him that the prosperity of the wicked was short, &c. And in what words could all this have been conveyed more strongly, than in those of this psalm? *Life and Reign*, vol. iii. p. 190, &c.

Ver. 1. Fret not thyself because of the present prosperity of the ungodly; neither be thou envious against the evil-doers.

2. For they shall soon be cut down, like the grass; and be withered, even as the green herb.

3. Put thou thy trust in the Lord, and be doing good. Dwell in the land, and, verily, thou shalt be fed.

4. Delight thou in the Lord, and he shall give thee thy heart's desire.

5. Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to pass.

6. *Though thou mayest seem to be cast off by Providence, for a time, and, therefore, mayest be supposed to be secretly wicked, and not so good, as to outward appearance, as thou pretendest; yet God will not fail, ere long, to do thee justice; he shall make thy righteousness as clear as the light, and thy just dealing as the noon-day.*

7. Hold thee still in the Lord, and abide patiently upon him; but grieve not thyself at him whose way doth prosper, neither be thou enraged against the man who doth after evil counsels.

8. Leave off from wrath, and let go displeasure; fret not thyself, else shalt thou be moved to do evil.

9. *There is no reason for thine impatience, for the wicked doers shall certainly be rooted out, and they who patiently abide the Lord, those shall inherit the land.*

10. Yet a little while and the ungodly shall be clean gone; thou shalt look after his place, and he shall be gone away.

11. But the meek-spirited shall possess the earth; and shall be refreshed in the multitude of peace.

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12. True

12. True it is, when wicked men are in power, they are very insolent, and are always contriving mischief, the ungodly seeketh counsel against the just, and gnasheth upon him with his teeth.

13. But the Lord shall laugh him to scorn; for he hath seen, or he sees that his day, *i. e. the day of his calamity*, is coming (c).

14. I know the ungodly have drawn out the sword, and have bent their bow (d) to cast down the poor and needy, and to slay such as are of a right conversation.

15. But their sword shall go through their own heart; and their bow shall be broken.

16. A small thing, therefore, that the righteous hath, is better to him, than great riches of the ungodly are to them: because he is secure in his possessions, whereas, they are not.

17. For, as I said, the arms of the ungodly shall be broken; and the Lord upholdeth the righteous.

18. The Lord knoweth the days of the godly; and their inheritance shall endure for ever.

19. They shall not be confounded in the perilous time, the day of danger: and, in the days of dearth, they shall have enough.

20. But, as for the ungodly, they shall perish, and the enemies of the Lord shall consume as quickly as the fat of lambs, yea, even as the smoak, shall they consume away.

21. For the ungodly borroweth and payeth not again; but the righteous not only payeth his just debts, but is, moreover, merciful and liberal to all who want and deserve to be relieved by him.

22. Such as are blessed of God shall possess the land; and such as are cursed of him shall be rooted out.

(c) Ver. 13. *His day is coming.*] This is cleared by Jeremiah l. 31. *For thy day is come, the time that I will visit thee.* And so Ps. cxxxvii. 7. the time when Jerusalem was taken is called emphatically, *The day of Jerusalem.*

(d) Ver. 14. *The ungodly have drawn out their sword, and bent their bow.*] I cannot but think these are figurative expressions; and that DAVID understood by these weapons with which he has furnished the ungodly, their bitter and malicious invectives, their foul and false reproaches, &c. These were the arms, which, as he frequently complains, they were admirably well skilled in the use of. In short, I think this verse is explained to this sense by Ps. lvii. 5. where, speaking of wicked men, it is said: *Whose teeth are spears and arrows, and their tongue a sharp sword.* And, if so, then the next verse will mean; That their intention will be frustrated; they shall not do the mischief they intended; their bow shall be broken, and their invectives and calumnies shall recoil and do themselves hurt; their sharp sword, their false and malicious tongue, shall pierce through their own soul. And, that this was the Psalmist's meaning, who can doubt, after reading Ps. lxiv. 3. where the wicked doers are said to have *whet their tongue like a sword, and to shoot out their arrows, even bitter words?* By the way, this agrees admirably well with the learned author's conjecture, mentioned above.

23. The Lord ordereth *and directeth* a good man's going, and maketh his way acceptable to himself.
24. Though he fall, he shall not be cast away, for the Lord upholdeth him with his hand, *or upholdeth his hand.*
25. I have been young and now am old, and yet never saw I the righteous forsaken, nor his seed begging their bread (e).
26. The righteous is ever merciful, and lendeth, and, *therefore*, his seed is blessed.
27. Flee from evil, and do the thing that is good, and dwell for evermore.

(e) *Ver. 25. I have been young, and now am old, &c.*] From the whole scope of this psalm, nothing can be plainer, than that it was intended, by the author of it, for a hymn on the equal Providence of God, which, at that time, he did not fail to exercise towards the Jews: and an exhortation to those for whose use it was made, to depend and rely upon that: and this verse is a particular proof of it. All the difficulty is, how to reconcile this strong general assertion of DAVID's with some complaints of his in other parts of his writings, where he seems to be much affected with the prosperity of the wicked.

To obviate this difficulty, many learned men have thought, that, though this verse runs in general terms, yet it is to be understood with some restriction; just as many of the proverbs are; and, that DAVID did not mean to say, that the righteous *never* were forsaken, without exception; but only, that, *in general*, they were not: and that the instances of the contrary were so very rare, that they did not deserve consideration. And, possibly, it might be so.

But, from the whole drift of the Psalm, I am rather inclined to think, that the Royal Psalmist intended we should understand him according to the letter. And his doctrine, throughout his writings, seems to have been this; *viz.* "That, though God might suffer the streams which conveyed his blessings to the righteous Jews, sometimes to be interrupted in their usual course, or to flow in different channels; yet, after those purposes were answered, which occasioned the alteration, all things would come right again." And, as he himself has summed it up, *Pf. xxxiv. 19. Great are the troubles of the righteous, but the Lord delivereth out him of all.* Therefore, he frequently exhorts them, not to fret and repine at the prosperity of the wicked; but to put their trust in God, to wait patiently, to abide, and quietly expect, the happy reverse of their present evil fortune. And the argument he uses to enforce this all along, is, because both the prosperity of the sinner, and the distress of the good man, should only be temporary, and not last long. As to sinners, as Asaph observes, *Pf. lxxiii. 17.* Their exaltation seemed only to be to make their fall more conspicuous, and God's dealing with them more remarkable. For, though he lifteth them up; he setteth them in slippery places, then casteth them down, and destroyeth them. And, as to the good man, DAVID seems to compare God's constant care of him, to that of a fond parent over his child. holding him by the hand, and carefully leading him, to prevent his fall. Though he fall, he shall not be cast away, for the Lord upholdeth his hand, or leadeth him by the hand. And, in this verse, he assured them, his experience had always confirmed the doctrine he had been teaching. And, he afterwards speaks to the

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28. For the Lord loveth the thing that is right; and he forsaketh not his who be godly, but they are preserved for ever.

29. The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

30. But the righteous shall inherit the land, and dwell therein for ever.

31. The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

32. The law of his God is in his heart; and his goings shall not slide.

33. The ungodly seeth the righteous, and seeketh occasion to slay him.

34. But the Lord will not leave him in his hand, *in the power of the ungodly*, nor condemn him when he is judged.

35. Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land; *and part of thy reward shall be, that thou shalt see these inequalities set right, and, when the ungodly shall perish, thou shalt see it.*

36. *This I have done*, I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

37. I went by *that way afterwards*, and, lo! he was gone; I sought him, but his place could no where be found.

38. Keep innocency, *therefore*, and take heed unto the thing that is right; for, *be assured*, that shall bring a man peace at the last.

39. As for the transgressors, they shall perish together; and the end of the ungodly is, he shall be rooted out at the last.

40. But the salvation of the righteous cometh of the Lord; who is also their strength in the time of trouble.

41. And the Lord shall stand by them and save them; he shall deliver them from the ungodly and shall save them, because they put their trust in him.

8 Day P S A L M XXXVIII. (m)

WHETHER DAVID really laboured under any grievous sickness, which gave occasion to this Psalm; or whether, under the representation of a sick man, he, poetically, describes his own lamentable distress; this Psalm was composed by him, to put him in remembrance of that affliction, which,

same purpose, concerning the prosperous sinner's downfall. ver. 36, 37. where, it is very probable, he had an eye to Saul. When DAVID came first to Saul's camp, he found that wicked prince in great power, in which he continued flourishing for several years. And nothing was more unlikely, than that such a raw shepherd's boy, as DAVID then was, should be exalted to the Regal Dignity in his room. And, considering his history, in all it's circumstances, this was as strong an instance of the Divine Providence, as any almost could be given.

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he confesses, his sinfulness had provoked God to visit him with. Theodore, and many good commentators, think DAVID was not sick, but, that, in this Psalm, he called to remembrance all the sad disasters that befel him; as the murder of his son Ammon, the rebellion of his son Absalom, and all the other calamities mentioned in his history. My reason for concurring with this opinion, is elsewhere given. See note on Ps. cii. ver. 13.

Ver. 1. Put me not to rebuke, correct me not, o Lord! in thine anger; neither chasten me in thy heavy displeasure!

2. For thine arrows stick fast in me, and thy hand presseth me sore.

3. There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin for which thou now punishest me.

4. For my wickednesses are gone over my head, have overwhelmed me: and are, like a sore burden, too heavy for me to bear.

5. My wounds, which thine arrows have made in me, stink, and are corrupt through my foolishness, in provoking and sinning against thee.

6. I am brought into so great trouble and misery, that I go mourning all the day long.

7. For my case is so wretched that I am like a man whose loins are filled with a sore disease, and there is, as it were, no whole part in my body (f).

(f) Ver. 7. For my loins are filled, &c.] These words are not to be taken literally, but as figurative expressions, signifying the excessive misery and extreme wretchedness of the Psalmist's condition. We find the same way of speaking, and almost the same words used in Scripture, for the same purpose, by the prophets. Thus, Ezek. xxi. 6. Sigh, therefore, thou son of man! with the breaking of thy loins; and, with bitterness, sigh before their eyes. Where the latter part of the verse explains the former, meaning the same thing. So Isaiah xxi. 3. exclaims, upon a like occasion, Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman who travaileth; I was bowed down at the hearing of it. — Now, no man ever imagined that Ezekiel's loins were broken; or, that Isaiah had a pain in his back, like that of a woman in labour; but every one understands these expressions properly; viz. as denoting the prophet's great grief and concern: and why should we not conclude, that the prophet DAVID used the like expressions, in a like sense. Especially, as he almost begins this Psalm with bold, figurative expressions, and describes his miserable condition, ver. 2. by the ARROWS of God sticking in him, and HIS HAND pressing him sorely. See also Ezek. xxix 7. which should be, And madest all their loins to shake. By which this seems to have been a sort of proverbial expression, to signify great fear as well as grief. And so we find Daniel describing the horror that seized Belshazzar, chap. v. ver. 6. by, the joints of his loins being loosed,

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8. I am feeble and sore smitten, I have roared for the very disquietness of my heart.

9. Lord! thou knowest all my desire; and my groaning is not hid from thee.

10. My heart panteth, my strength hath failed me, and the sight of mine eyes is gone from me.

11. My lovers, *my friends*, and my neighbours did stand looking upon my trouble; and my kinsmen stood afar off.

12. They also who sought after my life laid snares for me; and they who went about to do me evil, talked of wickedness and imagined, *plotted*, *about* it all the day long.

13. As for me, I was like a deaf man, and heard not; and as one who is dumb, who doth not open his mouth.

14. I became even as a man who heareth not; and in whose mouth are no reproofs.

15. For *why should I complain? since* in thee, o Lord! have I put my trust; and thou shalt answer for me, *or to me*, i. e. *thou shalt hear me*, o Lord, my God!

16. I have required of thee, that they, even mine enemies, should not triumph over me; for, when my foot slipped, they rejoiced greatly against me.

17. And I truly am set in the plague, *I am suffering under thy afflicting hand*; and my heaviness is ever in my sight, *I have no respite*.

18. For I will continually confess my wickedness, and be sorry for my sin.

19. But, *what increases my trouble, is the present prosperous state of mine enemies, they live and are mighty*; and they who hate me wrongfully are many in number.

20. They also who reward, *return* evil for good, are against me, because I follow the thing that good is.

21. But forsake me not, o Lord! my God be not thou far from me.

22. Haste thee to help me, o Lord God of my salvation!

P S A L M XXXIX.

THEODORET thinks this Psalm had relation to what passed between DAVID and Shimei, 2 Sam. xvi. It contains some fine reflexions on the shortness and vanity of man's life; and is, therefore, made a part of our burial-office.

Ver. 1. When Shimei came out against me with bitter reproaches, and the most virulent abuse; though the provocation was exceeding great, I determined not to utter any rash and indiscreet expression, I said, "I

"will take heed to my ways, that I offend not with my tongue;

2. "I will keep my mouth, as it were, with a bridle, while

"the ungodly, Shimei, is in my sight."

3. This resolution I kept inviolably; I held my tongue, and spake nothing, I kept silence, yea, even from good words; but

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It was pain and grief to me ; to bear all his insulting language, without justifying my conduct, or returning any answer.

4. My heart was hot, it glowed, as it were, within me ; and, while I was thus musing, the fire kindled, it broke forth into a flame, and, at the last, I spake with my tongue : not to Shimei, for that I had resolved not to do, but to my God ; and I humbly said :

5. Lord ! let me know my end, and the number of my days ; that I may be certified how long I have to live ; this will make me bear my calamities the better, when I know how short a time they are to last. And, truly, now I consider it, they can, at the longest, be but of a short duration.

6. For behold thou hast made my days, as it were, a span long, and the time of my duration upon earth, mine age is even as nothing in respect of thee, who endurest from eternity to eternity ; and, verily, this being considered, every man living is altogether vanity.

7. For man walketh in a vain shadow, and disquieteth himself in vain ; his life is so short and uncertain, that he raketh and heapeth up riches ; and yet he cannot tell who shall gather them (g).

8. And now, Lord ! what is my hope ? truly my hope is even in thee.

9. To thee, therefore, I pray ; that thou wouldest deliver me from the punishment of all mine offences, and make me not a rebuke unto the foolish and irreligious people, such as this Shimei is.

10. I am sensible that it was thou, o Lord ! who sentest me this as a punishment, and, therefore, it was that I became dumb (h) and opened not my mouth, for, or because it was thy doing.

11. Thee, therefore, I humbly beseech to take thy plague away from me ; for I am even consumed by the means, or blow of thy heavy hand.

12. And, indeed, what man is able to endure thy severe correction ? For, when thou, with rebukes, dost chasten man for sin,

(g) Ver. 7. *Heapeth up riches.*] The word which is here translated, *heapeth up*, signifies to rake together, as the husbandman does the corn, just before he carries it away, and gathers it into the barn : and this idea of it, gives the passage a considerable beauty ; in which the Psalmist so finely intimates the great uncertainty of men's lives ; who are so suddenly snatched away, that, after all their care and pains in scraping together and amassing wealth ; when they have, as it were, raked their corn together, they know not whether they shall live to carry it out of the field.

(h) Ver. 10. *I became dumb.*] Theodoret observes, this agrees very well with the history which he supposes it to relate to ; for DAVID stopped Abishai from killing Shimei, with this reflexion, that it was a punishment from God, and, therefore, he ought to bear it. 2 Sam. xvi. 11. *Behold my son, who came forth of my bowels seeketh my life ; how much more may this Benjamite do it ? Let him alone, and let him curse, for the Lord hath bidden him.*

thou

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thou makest his beauty to consume away, like as it were a moth fretting a garment, *certainly, secretly, slowly, and insensibly*; every man, therefore, is but vanity.

13. Hear my prayer, o Lord! and, with thine ears, consider my calling, hold not thy peace at my tears.

14. *For I am very sensible it is upon thee only that I must rely, for I am only as a stranger with thee, and a sojourner upon earth, as all mankind ever have been, and all my fathers were: wherefore, to thee alone I pray, saying:*

15. O spare me a little, that I may recover my strength, and praise and serve thee on earth, before I go hence, and be no more seen.

P S A L M XL.

THIS is a Psalm of thanksgiving which DAVID made to God; wherein he promises future obedience in return for the mercies he had received: and this he does in such words, says Bishop Patrick, as may be better applied to Christ's readiness to do the will of God, though it were by dying for us. And certain it is, that part of this was prophetic, and related to our Saviour Christ, to whom it is applied by the Apostle, Heb. x. And, for this reason, it is appointed as proper for Good-Friday.

Ver. 1. I waited patiently for the Lord, in the time of my adversity; and he inclined a gracious ear unto me, and heard my calling.

2. He brought me also out of that miserable condition in which I was, and, as it were, out of the horrible pit, out of the mire and clay (i) and set my feet upon the rock, and ordered my goings, he directed my steps in safety.

3. And he hath put a new song in my mouth; even a thanksgiving unto our God.

4. Many shall see it, and, observing my remarkable deliverance, shall, thereby, be induced to fear, and shall put their trust in the Lord; saying:

5. Blessed is the man who hath set his hope in the Lord, and turned not aside from his duty, unto the ways of the proud, and to such as go about with lyes.

(i) *Out of the horrible pit, out of the mire and clay.*] As DAVID often compares himself, in distress, to a sinking and drowning man; so here he compares the affliction which he had been relieved from, to that of a man thrown into some loathsome and nauseous dungeon, with much filth and nastiness in it. Some such one, we will suppose, as poor Jeremiah was put into, Jerem. xxxviii. 6. Every one may perceive this to be a very striking and affecting image.

6. O Lord,

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6. O Lord, my God! great are the wonderous works which thou hast done; like as be also thy thoughts which are to us ward; and yet there is no man who ordereth them, *who weigheth them in his heart, so as to set them in order, and enumerate them unto thee.*

7. *Indeed that is impossible, for if I should try to declare them and speak of them, they should be more than I am able to express.*

8. *What return, then, shall I make to thee for all thy manifold mercies? Sacrifice and meat-offering thou wouldst not have, they are not the proper return which thou requirest, but mine ears thou hast opened (k), or bored; it is perpetual obedience which thou demandest of me.*

9. *Burnt-offerings and sacrifices for sin, i. e. sin-offerings hast thou not required for this purpose; but, since it is obedience that thou expectest, therefore, then said I: "Lo! I come" [to offer unto thee myself (says Bishop Patrick) as the Lord Christ will do his very blood.]*

10. In the volume of the book it is written of me, that I should fulfil thy will; o my God! I am content to do it, yea, thy law is within my heart.

11. I have declared thy righteousness, [as the Lord Christ will do most perfectly] in the great congregation, in the most solemn and public assemblies of the people: lo! I will not refrain my lips on this occasion, o Lord! and that thou knowest.

12. I have not hid thy righteousness within my heart; but my talk hath been of thy truth, and of thy salvation.

13. I have not kept back, nor concealed thy loving-mercy and truth from the great congregation.

14. Withdraw not thou, therefore, thy mercy, which I have so happily experienced, from me, thy penitent servant, o Lord! but let thy loving-kindness, and thy truth always preserve me, for the time to come also.

15. For innumerable troubles are come about me, even at this time, my sins have taken such hold upon me, that I am not

(k) *Ver. 8. Mine ears hast thou opened.*] The meaning of this expression is sufficiently explained by Exod. xxi. 5, 6. Where Moses commanded, that, "if a Jew bought a servant of his own nation and religion, that servant was to serve him six years, and no longer; for, in the seventh, the master was obliged to let him go free. But, if that servant should refuse to have his liberty; if the servant shall say, 'I love my master, my wife, and my children, I will not go out free; then his master shall bring him to the judges. He shall also bring him to the door, or door-post, and his master shall bore his ear through with an awl; and he shall serve him for ever.'" So that the opening or boring of the ear, was, among the Jews, a mark of perpetual servitude; and, therefore, the meaning of, *Sacrifice and meat offering thou wouldst not, but mine ear hast thou opened*, is, thou requirest not sacrifice, but perpetual obedience.

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able to look up, *I can scarce support myself under them*: yea, they are more in number than the hairs of my head, and my heart, *my courage* hath failed me.

16. O Lord! let it be thy pleasure to deliver me. Make haste, o Lord! to help me.

17. Let them be ashamed, and confounded together, who seek after my soul, *or my life*, to destroy it, let them be driven backward, and put to rebuke, who wish me evil.

18. Let them be desolate, and rewarded with shame, who (*like Shimei*, Pf. xxxix.) say unto me: "Fie upon thee! fie upon thee!"

19. *But* let all those who seek thee, be joyful and glad in thee, and let such as love thy salvation say alway: "The Lord be praised!"

20. As for me, I am poor and needy, but, *my great comfort is*, the Lord careth for me.

21. *Yea*, thou art my helper and redeemer, make no long tarrying, *delay not*, *I beseech thee*, o my God! *to deliver me*.

8

Day

P S A L M XLI.

(a)

IT is thought, by some, that DAVID composed this Psalm upon the great straight into which he was driven by Absalom. Others suppose that he had really been sick; but this is only conjecture. See note on Pf. cii. 13.

Ver. 1. Blessed is he who considereth the poor and needy; the Lord shall deliver him in the time of trouble.

2. The Lord shall preserve him and keep him alive, that he may be blessed upon earth; and deliver not thou, *or thou shalt not deliver* him into the will of his enemies.

3. The Lord shall comfort him when he lieth sick upon his bed. Make thou all his bed in his sickness.

4. I said: "Lord! be merciful unto me: heal my soul, for "I have sinned against thee."

5. Mine enemies speak evil of me, *which adds to my affliction*; *they think it long to my death, they say*: when shall he die, and his name perish?

6. And, if he come to see me, he speaketh vanity; *or lies*; and his heart conceiveth falshood within himself, and, when he cometh forth, he telleth it.

7. All mine enemies whisper together against me, even against me do they imagine this evil.

8. *They say*: let the sentence of blood-guiltiness proceed against him; and now, that he lieth, let him rise up no more.

9. Yea, even mine own familiar friend whom I trusted; who did also eat of my bread, hath laid great wait for me (*1*).

(*1*) *Ver. 9.* Hath laid great wait for me,] or hath magnified himself, lifted himself up, or lift up his heel against me. This our Lord himself applied to the traitor Judas. John xiii. 18.

10. But

10. But be thou merciful to me, o Lord! raise thou me up, and I shall reward them.

11. By this, I know that thou favourest me, that mine enemy doth not overcome me, and doth not triumph against me, or overcome.

12. And, when I am in my health, my prosperity, it is thou who upholdest me: and thou shalt set me before thy face for ever.

13. Blessed, therefore, be the Lord God of Israel, world without end. Amen.

P S A L M XLII. (m)

THIS Psalm, likewise, is thought to have been made by DAVID, when he was driven away from the house of God by Absalom.

Ver. 1. Like as the *thirsty* hart desireth the water-brooks, so longeth my soul after thee, o God!

2. My soul is athirst for God, yea, even for the living God; when shall I come and appear before the presence of God, manifested in his tabernacle.

3. The scoffing flouts of my ungodly enemies have been matter of continual grief to me, and my tears have, as it were, been my meat day and night, whilst they daily say unto me, where is

(m) If we attend closely to this Psalm, we may perceive it is an exquisite performance; in which DAVID gives us, in his own example, a most lively and natural image of a great and good man in affliction. And this is worked up with as much, or, perhaps, more art and address than is to be found in any other writing of the same kind.

That fluctuating state of the mind of a good man; which, when it is greatly oppressed, may always be observed to be, at some times, desponding; and then again, at others, recollecting and correcting itself, with religious considerations, is carried on throughout it; and makes the repetition of the sixth and seventh verses, which come in again at the end of it (and which I have heard some people, ignorantly, call a tautology) exceedingly beautiful.

DAVID's distress is poetically, and finely set forth, aggravated with these three several considerations; — his absence from his beloved worship of God, in his tabernacle — the cutting insults, and blasphemous reproaches of his enemies — and the sad comparison which he could not but make, between his present miserable circumstances, and those of his prosperous and happy state. — Finding himself in a melancholy and desponding way with these thoughts, ver. 6. he corrects himself with the thoughts of God's powerful Providence, ver. 7. — But, ver. 9. his reflexions on his miserable condition return, more horrid than they were before; and, ver. 10. he recollects himself again. At ver. 12. he seems, once more, to sink under his misfortunes, but, ver. 14. he recovers, by applying the same effectual remedy which he had used before, ver. 6 and 7. with which he judiciously concludes it.

now thy God, in whom thou pretendest to trust, and boastest that he will deliver thee?

4. Now, when I think thereupon, when I call to remembrance the joyful festival solemnities which I have celebrated in the service of God, I pour out my heart by myself, in bitter and meanful lamentations; for I cannot help thinking, more especially, of that joyful time, when I brought the ark of God into the tabernacle prepared for it on mount Zion, and how I went with the multitude, and brought them forth into the house, the tabernacle of God.

5. In or with the voice of praise and thanksgiving; as among such as keep holiday. And is it not a deplorable condition in which I now am? to be excluded from that holy place, by the unnatural rebellion of my own son! — But, let me think again —

6. Why art thou so full of heaviness, o my soul! and why art thou so disquieted within me?

7. Put thy trust in God; he is still able to deliver thee; and, therefore, I will yet give him thanks, for the help of his countenance which I expect, and will, with all humility, wait patiently for.

8. My God! because my soul is vexed within me, therefore, will I remember thee, I will comfort myself with reflecting upon thy former mercies, concerning the land of Jordan, or from the land beyond Jordan, whither I am now driven, and even from the little hill of Hermon.

9. One deep calleth another because of the noise of the water-pipes; all thy waves and storms are gone over me (n). I am almost ready to perish and sink under my misfortunes, which succeed one another without intermission, and I can wade no longer through this sea of affliction: but my comfort still is, that God is able to support me;

(n) Ver. 9. One deep calleth another, because of the noise of the water-pipes; all thy waves and storms are gone over me.] This verse, taken by itself, or even with the context, is, I dare say, altogether unintelligible to most of our common readers: and yet it is a most beautiful passage, in which the Psalmist gives a very affecting description of his wretched condition.

The word *water-pipes* is an unlucky one, and *water-spouts*, as it is in the last translation; does not seem to me to mend it. The LXX. have it τῶν καταρᾶδων αὐτοῦ, which is, if we translate it literally, thy *cataracts*, taking a cataract in the common notion of it, for a great fall of waters, it will help us to form that horrid idea, which the author of this verse intended it should inspire us with. The Psalmist has the same allusion Ps. lxxxviii. 6. Thou hast vexed me with all thy storms. And, to conceive the force of it, we must consider the holy Psalmist, as comparing himself to a man foundering and sinking in the midst of a stormy and tempestuous sea: where one wave echoes and roars to another; and, no sooner is one gone, but another instantly succeeds it. In this horrid situation, we must

10. Yea,

10. *Yea, the Lord hath granted, or will grant his loving-kindness in the day-time, and, in the night-season also, did I, or in the evening will I joyfully praise him, for the past mercies of each day, sing of him, and make my prayer unto the God of my life.*

11. I will say unto the God of my strength : " Why hast thou forgotten me ? and why go I thus heavily, while the enemy oppresseth me ? "

12. *The reproaches of these wicked men are what give me the greatest pain ; my bones are smitten asunder, as it were, with a sword, while mine enemies, who trouble me, cast me in the teeth ;*

13. Namely, while they say daily unto me : " Where is now thy God, in whom thou trustest ? "

14. *But, why art thou so full of heaviness, o my soul ! and why art thou so disquieted within me ?*

15. *O forget not to put thy trust in God, who is still able to deliver thee ! for which reason I will yet thank him ; who is the help of my countenance, and my God.*

P S A L M XLIII.

THIS Psalm is thought to have been made by DAVID, upon the same occasion with the former. Only, if I may add my conjecture, with this difference ; that the other was made when his affairs were at the worst ; but this, when they began to mend : when he had greater hopes of repossessing his kingdom, and recovering the command of his beloved Zion, where the tabernacle of God resided : for which reason, it is called, God's holy hill, and his dwelling.

Ver. 1. Give sentence with me, o God ! and defend my cause against the ungodly people ; o deliver me from the deceitful and wicked man !

2. *To thee I pray, for thou art the God of my strength ; why hast thou put me from thee ? and why go I so heavily while the enemy oppresseth me ?*

3. O send out thy light and thy truth, that they may lead me and bring me unto thy holy hill, and to thy dwelling on Zion, from whence I am now driven.

4. And that I may go unto the altar of God ; even unto the God of my joy and gladness, and then, upon the harp, will I give thanks unto thee, o God, my God !

suppose the Psalmist, describing himself ; and saying ; " Billow roareth unto billow, because of the noise of thy cataracts ; and all thy waves and storms seem to burst on me and overwhelm me. — But yet the Lord will grant his loving-kindness, &c." Here DAVID, with inimitable elegance, expresses his sure dependance upon God ; when, though his misery was so great and his case so desperate, as he had just described it ; yet would he make his prayer unto God, and trust in him.

T

5. Why

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5. Why art thou so heavy, o my soul ! and why art thou so disquieted within me ?

6. O put thy trust in God ! for I will yet give him thanks, who is the help of my countenance, and my God.

9 Day P S A L M XLIV. m

THIS Psalm was not made by DAVID, because the Jews were not oppressed by foreign enemies in his time : but, according to Bishop Patrick, in the days of Hezekiah, when he was invaded by the king of Assyria, who not only destroyed great numbers of them, but carried away many of the Jewish nation into an ignominious and lamentable captivity.

The Psalm plainly consists of four parts. To the 10th verse the author recounts the wonderful acts of God, in establishing their nation in that country. To ver. 18. he describes their then miserable condition. Then he pleads in their behalf their steadiness in their religion ; which, in Hezekiah's time, was remarkable enough. And then concludes with praying for the divine assistance.

Ver. 1. We have heard with our ears, o God ! our fathers have told us, what thou hast done in their time of old.

2. Namely, how thou hast driven out the heathen with thine hand, and planted them in *their stead* : and how thou hast destroyed the nations and cast them out.

3. For they, *our fathers*, gat not the land in possession through *the power* of their own sword ; neither was it *the strength* of their own arm that helped them.

4. But thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

5. *They could say* : Thou art my king, o God ! send help unto Jacob.

6. *They could, with confidence, say* : Through thee will we overthrow our enemies ; and, in thy name, will we tread them under who rise up against us :

7. For I will not trust in my bow ; it is not my sword that shall help me :

8. But it is thou who savest us from our enemies, and puttest them to confusion who hate us ;

9. Therefore we make our boast of God all the day long, and we will praise thy name for ever.

10. But now, *instead of doing for us what thou didst for our fathers in times past*, thou art far off, o Lord ! and goest not forth with our armies.

11. Thou makest us to turn our backs upon our enemies, so that they who hate us spoil our goods.

12. Thou lettest us be eaten up, and devoured, as it were, like sheep, and hast scattered us among the heathen.

13. Thou sellest thy people for nought and, *esteeming us of no value*, thou takest no money for them.

14. Thou

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14. Thou makest us to be rebuked of our neighbours; to be laughed to scorn, and had in derision of them who are round about us.

15. Thou makest us to be a by-word among the heathen; and thou hast reduced us so low, that the people contemptuously shake their heads at us.

16. My confusion is daily before me; and the shame of my face hath covered me,

17. For, *or because of* the voice of the slanderer and blasphemer; and for, *or because of* the malicious insults of the enemy and the avenger.

18. And, though all this be come upon us, yet do we not forget thee, nor behave ourselves frowardly in thy covenant.

19. Our heart is not turned back from thee, neither are our steps gone out of thy way;

20. No, not when thou hast smitten us into the place of dragons (n), and covered us with the shadow of death. *No, not when thou hast reduced us to the most forlorn and desperate condition.*

21. *To shew our sincerity, to thee do we appeal, who knowest all things;* for if we have forgotten the name of our God, and holden up our hands to any strange god, shall not God search it out, for he knoweth the very secrets of the heart.

22. *Neither would we, in the least, dissemble with thee, in this time of imminent danger, when for thy sake also are we killed all the day long, and are counted as sheep appointed to be slain.*

23. Rise up, Lord! why sleepest thou? awake, and be not absent from us, for ever.

24. Wherefore hidest thou thy face, and forgettest our misery and trouble?

25. For our soul is brought low, even to the dust; our belly cleaveth unto the ground.

26. Arise and help us; and deliver us for thy mercies' sake!

P S A L M XLV.

BISHOP PATRICK's preface to this psalm is so judicious, that I cannot do better than to place it here, as the properest key to open to us the true meaning of it.

"Most interpreters, says he, conclude it was composed upon the occasion, at least, of Solomon's marriage with Pharaoh's

(n) Ver. 20. The place of dragons means a desolate and uninhabited place, frequented only by wild beasts, serpents, &c. and, from thence, it signifies a hopeless and forlorn condition. And so it follows, *and covered us with the shadow of death*, i. e. They thought their death unavoidable, they had no hopes of escaping it. This is very well expressed ver. 22. *We are counted as sheep appointed for the slaughter*; Our enemies think they have us as secure and as much in their power, as sheep shut up for the slaughter.

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“ daughter ; who, it is most likely, was a proselyte to the Jewish religion.

“ Some few, indeed, will not allow so much as this, that there is any respect to Solomon at all in this Psalm, but only to Christ : and the truth is, many of the expressions in it are so magnificent, that they can but in a very poor and low sense be applied to Solomon and his bride ; and some of them scarce at all. Though, on the contrary side, other expressions seem so plainly to belong to him, that they can, no other way, but by allegory, be applied to our Saviour.

“ Therefore I believe that I ought not wholly to omit all respect to Solomon and his marriage in my paraphrase ; though principally I shall direct the Psalm to Christ. It being so apparent that no Christian can deny it, that the mind of the prophet, while he was writing some part of this Psalm, was carried quite beyond king Solomon, to the great king, the LORD CHRIST. Or, at least, he was guided to use words so high, that they proved too big for Solomon ; and we must say, as our Saviour did, in another case : BEHOLD ! A GREATER THAN SOLOMON IS HERE !

“ This the best of the Jewish interpreters acknowledge, particularly Kimchi, Aben Ezra, and Solomon Jarchi. And thus our church understand it, as it is plain from their appointing it to be used on the nativity of our Lord.”

“ The sense of the Psalm lies pretty clear, except so far as it is obscured by the quick transition, which is made in some passages of it, from speaking of the person of Solomon, to that of Christ. Or the prophet's speaking some things, which, as Bishop Patrick says, are applicable to Solomon only in a low sense, but, in their proper sense, must be referred to Christ. Thus he observes, the third verse may, in some sense, be understood of the wisdom and eloquence of Solomon, and the blessings which God promised him. But they do but faintly represent the truly eternal blessings which God hath bestowed on that GREAT KING, of whom, when he came into the world, it was most truly said, *He is in favour with God as well as man.* Luke ii. 52. and *speaks as never man spake,* John vii. 46. so that all wonder at the gracious words which proceed out of his mouth. Luke iv. 22.

“ Again, the 7th and 8th verses cannot be applied to Solomon, scarce at all, but to the ETERNAL SON OF GOD himself ; to whom they are applied by the apostle. See Patrick's preface to this Psalm.

Ver. 1. My heart is inditing of a good matter, a festival song ; I will speak of the things which I have made, the hymn, which I have composed, I will repeat unto the king.

2. My tongue is as fluent as the pen of a ready writer.

3. Thou art fairer than the children of men ; full of grace are thy lips, because God hath blessed thee for ever,

4. Give

4. Gird thee with thy sword upon thy thigh, o thou most mighty prince! according to thy worship, and the renown which thou hast among all people.

5. Good luck have thou with thine honour, ride on prosperously because of, or for the sake of establishing the word of truth, of meekness, and righteousness; and thy right hand, or thy powerful hand shall teach thee to do terrible, or rather wonderful and miraculous things. [This is more applicable to our Saviour than to Solomon.]

6. and 7. Thine arrows are very sharp, and the people shall be subdued unto thee.

Even in the midst (o) among the king's enemies, thy seat, o God! endureth for ever: the sceptre of thy kingdom is a right sceptre.

8. For thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows.

9. All thy garments smell of myrrh, aloes (p), and cassia, out of the ivory palaces, whereby they have made thee glad, or delighted thee.

10. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen, thy bride, in a vesture of gold, wrought about with divers colours.

11. Hearken, o daughter of Pharaoh! and consider, incline thine ears to those who instruct thee in our religion; forget also thine own people, and thy father's idolatrous house.

12. So shall the king have pleasure in thy beauty; for he is thy lord God (q), and worship thou, reverence thou him.

13. And the daughter of Tyre, that proud and rich city, shall be there, at thy court, with a gift; like as the rich also among the neighbouring people, shall make their supplications before thee and desire thy friendship.

14. The king's daughter, Solomon's bride, is all glorious

(o) Ver. 6. *Even in the midst*] Bishop Hare judiciously observes, that the sixth verse ends at the words before these: and that these begin the seventh verse. And certain it is, they perplex the sense, as they stand at present, which runs clearly with this small alteration.

(p) Ver. 9. *All thy garments smell of — aloes.*] The Aloes which is commonly known here in England, to be used by the practitioners in physic, is found to be far from a perfume: it may be proper, therefore, to observe, that there is a wood, called, *The wood of Aloes, of Syria*, which is a prickly shrub, and which the perfumers make use of. Essay for a new translation, p. 264.

(q) Ver. 12. The word *God*, in this verse, is not in the original Hebrew, nor yet in the Septuagint, nor in any version which I have examined, except the vulgar Latin; neither is it in all the copies of that, but, from hence, it has unluckily been taken into our translation.

U

within

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within, *as to the qualities of her mind, as well as in her outward cloathing, which is of wrought gold.*

15. She shall be brought unto the king in raiment of needle-work; the virgins, who be her fellows, shall bear her company, and shall be brought *likewise* unto thee.

16. With joy and gladness shall they be brought, and enter into the king's palace.

17. Instead of thy fathers, thou, *o Solomon!* shalt have children, whom thou mayest make princes in all lands *subject to thee.*

18. *And, for these benefits,* I will remember thy name, *o Christ!* from one generation to another; and therefore, shall the people give thanks unto thee, world without end.

P S A L M XLVI.

THIS is a triumphant hymn, the author of which is not certainly known; but several interpreters think it was made by DAVID, and, as Dr. Hammond supposes, after those great victories which he obtained over several nations, mentioned 2 Sam. viii. 10.

The style is very lofty, and seems every way worthy of that royal author: with great force of expression, he compares the powerful fury and terror of his enemies, to that of an earthquake, or to the threatening horrors of a tempestuous sea.

Ver. 1. God is our hope and strength, a very present help in trouble.

2. Therefore will we not fear though the earth be moved, and though the hills be carried into the midst of the sea.

3. Though *our enemies threaten destruction like the waters thereof, of that boisterous element, the sea, when they rage and swell; and though the most secure, and best fortified cities, which for strength may be compared to the mountains, shake and tremble at the tempest of the same.*

4. *For the rivers of the flood thereof (r), which sweep all other fenced cities before them, shall be so far from hurting us, that*

(r) *Ver. 4. The rivers of the flood thereof]* This is otherwise rendered in the last translation: *There is a river, the streams whereof shall make glad the city of our God.* And, agreeably to this, Bishop Patrick's paraphrase is: "Our hearts shall be quiet and still, like the river which runs through our city." — And Piscator, Hammond, and others, speak much to the same purpose, who mention the brook Geon, which waters Jerusalem, and the waters of Siloa, which go softly.

But this construction seems quite to spoil the beauty of the passage, which to me, if it be taken in the sense above given, seems considerable. The Psalmist appears to have been warmed with a grateful sense of their late deliverance; so that his imagination rises from one thing to another. His trust in God was so steady, that he exhorts his subjects not to fear — though all other nations should be in confusion — though their enemies

they

they shall make glad the city of our God; they shall be the occasion of great joy to us upon our victory over our enemies, as they are this day in the holy place of the tabernacle of the most highest.

5. God, by his glorious presence manifested in the tabernacle, is in the midst of her [Zion]; therefore shall she not be removed: yea God shall help her, and that right early, or speedily.

6. Have we not had a glorious instance of God's extraordinary Providence over us? The heathen, indeed, make much ado, and the kingdoms about us are moved; but God hath shewed his voice, hath thundered, as he did upon the Philistines, 1 Sam. vii. 10. and the earth itself cannot stand before him, when he exerteth his power, but shall melt away.

7. For the Lord of Hosts is with us! The God of Jacob is our refuge!

8. O come hither, and behold the works of the Lord, and what destruction he hath brought upon the earth!

9. It is he who maketh wars to cease in all the world; he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots of war in the fire.

10. Wherefore he saith: Be still then, and know that I am God; I will be exalted among the heathen, and I will be exalted in all the earth.

11. How happy, therefore, is it for us, that we can say: The Lord of Hosts is with us! the God of Jacob is our refuge!

P S A L M XLVII.

THIS Psalm is thought by some, says Bishop Patrick, to have been composed by DAVID, when he translated the ark, either from Kirjath-jearim, or from the house of Obededom to mount Zion. Others think it was composed by some

like the sea, should rage and swell, and threaten them never so much — nay, though they should destroy all other fortified places at pleasure — for, though the rivers of that flood [of ungodly men] should set all their forces against Jerusalem, they should be so far from succeeding, that he assures them, the effect of that attempt should only be, to furnish matter of joy and triumph for them.

In this sense, I presume, the LXX. took it, who translate it, Τὸ ὄρος τῆς ῥαδὸν ῥαδόντα, *The forces; or the vehemence of the river*; and the Æthiopic version, *The river which runs rapidly*.

I cannot help observing further, that the Psalmist very finely represents Almighty God, as speaking, ver. 10. with a majesty becoming him. Immediately after which he congratulates his subjects upon their having this great God for their deliverer. His imagination was so warmed, that it would not suffer him to correct his expressions; but he blesses himself, as it were, and breaks forth with: *The Lord of hosts is with us! the God of Jacob is our refuge!* leaving them to infer, and make the proper use of this reflexion.

of the sons of Korah, when the ark was brought from mount Zion, to Solomon's temple. And there may be a third conjecture, that it was made after some great victory which God had given the Jews over their enemies, and sung as they followed the ark back to it's dwelling place, from whence it had been carried before them to battle. And the ark, being a figure of Christ, as that mount was of the heavens, the translation or carrying back of the ark thither, may be looked upon as a figure of Christ's ascension into the high and holy place, where he is now at God's right hand. And, with relation to this alone, the ancient fathers expounded this Psalm, which may be easily applied, in a mystical sense, unto that business. And, for this reason, it is appointed to be used upon ascension-day.

Ver. 1. O clap your hands together, all ye people! o sing unto God with the voice of melody!

2. For the Lord is high and to be feared; he is the great king upon, *or over*, all the earth.

3. He shall subdue the people under us, and the *heathen* nations under our feet.

4. He shall choose out an heritage for us; even the worship of Jacob, whom he [God] loved.

5. God is gone up with a merry noise, and the Lord with the sound of the trumpet.

6. O sing praises! sing praises unto our God! o sing praises! sing praises unto our king!

7. For God is the king of all the earth, sing ye praises, *therefore*, with understanding!

8. God reigneth over the heathen, *who know him not*; God sitteth upon his holy seat *over the ark*.

9. The princes of the people of Israel, are joined unto the common people of the God of Abraham, *unanimously to adore and praise him*: for God, who is very high exalted, doth defend the earth, *the land of Judaea*, as it were with a shield (s).

(s) *Ver. 9.* I must observe, that this last verse is thought to relate to those general assemblies of the whole nation, upon their public feasts, to worship in the place where God should choose to manifest his presence. And, therefore, it is probable this Psalm was first used at some such time. At these times the extreme parts of the country were left naked and defenceless, and exposed to the incursions of the neighbouring nations; the Israelites depending upon that promise, Exod. xxxiv. 24. "Neither shall any man desire thy land, when thou shalt go to appear before the Lord, thy God." Upon this account it is here said: *The princes, or rulers, are joined to the people of Abraham*; i. e. The whole Jewish nation, princes and people too, are assembled together, to worship God, at the place which he hath chosen.

THIS is a triumphant hymn; the author of which is not known; nor the particular time when it was composed. It appears from the contents of it, that it was made upon some providential deliverance, which God had given to the city of Jerusalem, when it was violently attacked, or threatened, at least, by some powerful and confederate enemies.

Bishop Patrick's conjecture, that it was made upon Jehoshaphat's deliverance from the Moabites, Ammonites, &c. mentioned 2 Chron. xx. is probable enough, upon other accounts; but is liable to this objection, that the psalm seems to have been composed before Solomon's temple was built, and whilst the ark was on mount Zion. Mount Zion, we see, is the main subject of the poem, and that was not much regarded, after the ark had been, for some time, removed from thence, as it had in Jehoshaphat's time: whereas, at the time this psalm was made, it is plain it was in it's highest reputation, and, therefore, I would conclude it to be as old as DAVID's time.

Ver. 1. Great is the Lord, and highly to be praised, in the city of our God; even upon his holy hill of Zion.

2. The hill of Zion is a fair, pleasant, place, and the joy of the whole earth, *the whole land of Judæa*: upon the north side lieth the city of the great king (1); God is well known in her palaces as a sure refuge.

3. For lo! the kings of the earth, *who were combined against us*, are gathered and gone by together.

4. They marvelled to see such things, *such pleasant and beautiful places, but they only just saw them*, for they were astonished and suddenly cast down.

5. Fear came there upon them, and sorrow, as upon a woman in her travail, *very suddenly, and very violently*.

6. Or, *just as it comes upon mariners, when thou breakest, or shalt break the ships of the sea (u), or of Tarshish, through, or by the destructive east wind.*

(1) *Ver. 2. Upon the north side lieth the city of the great king.*] It may be asked, why this circumstance is mentioned, in an encomium upon the hill of Zion, that Jerusalem lay on the north side of it? The answer is, that it is mentioned as a proof of it's greater security; for the hill of Zion was almost inaccessible on any other side, but towards the north, and here it was defended by Jerusalem, an exceedingly strong place. But, though the Psalmist mentions this as a most material circumstance, in the description of the place, he shews, that it was not in the strength of it, that he confided; but her chief security moreover consisted in this, as it immediately follows, that *God was well known in her palaces as a sure refuge.*

(u) *Ver. 6. Thou shalt break the ships of the sea.*] This is in the original, and all the most ancient versions, the ships of Tarshish; but the

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7. Like as we have heard, *in times past*, so have we *now* seen *the Divine assistance*, in the city of the Lord of Hosts, in the city of our God; God upholdeth the same for ever, *or continually*.

8. We wait, *or we waited* for thy loving-kindness, o God! in the midst of thy temple, *or tabernacle*.

9. O God! according to thy name, so is thy praise unto the world's end; for thy right hand is full of righteousness, *or mercy*.

10. Therefore, let the mount Zion rejoice, and *Jerusalem*, the daughter of Judah be glad, because of thy judgments.

11. Walk about Zion, and go all round about her; and tell the towers thereof, *see if there be so much as one of them wanting*.

12. Mark well her bulwarks, *view her fortifications*, set up, *or rather consider*, her houses, *her palaces*, that ye may tell them who come after, *and deliver it down to posterity, how intire they remain*.

13. For this God is our God, for ever and ever; yea he shall be our guide unto death.

P S A L M XLIX.

THE author of this Psalm is not known, nor the particular occasion of it; but it seems to be a meditation on the vanity of riches, and the usual haughtiness of those who are possessed of them. As a remedy for this, it sets before men's eyes the near prospect of death.

Ver. 1. O hear ye this, all ye people! ponder it with your ears, all ye who dwell in the world!

2. High and low, rich and poor, one with another.

3. For my mouth shall speak of wisdom, and my heart shall muse of understanding.

4. I will incline mine ear *attentively* to the parable (*w*), and shew my dark speech upon the harp.

LXX. in several other places render the word as our translators do here. The learned are of several opinions about this word; and there are various conjectures, as to the particular place which was meant by it. However, it is not very material to determine that precisely; for all agree, it was some port famous in ancient times, for the extensiveness of its trade, and the richness of its merchandise: and this it is which gives force to the Psalmist's expression, when he compares the consternation of his enemies to that of the affrighted mariners, who trade in ships to or from Tarshish, when wrecked in a storm with an easterly wind, which, in the Mediterranean sea, is particularly destructive. For as it is the hopes of wealth which make men undergo the hazard and fatigue of the sea, how great must be the horror of a worldly man, who, after having made a successful voyage, and with a most valuable cargo, perhaps almost in sight of his port, in an instant is disappointed of his hopes, and loses his riches, if not his life!

(*w*) *Ver. 4.* I will incline mine ear to the parable.] Dr. Hammond

5. And the subject of my discourse is contained in this question: wherefore should I fear in the days of wickedness, or the evil days, and when the wickedness of my heels, or of my footsteps, my ways, my paths, compasseth me about? or shall compass me about, and alarm my conscience with a prospect of impending punishment? there is no reason for it; the virtuous need not fear, they are under the protection of God, and the prosperity of the wicked, who seem to threaten them, shall be but short.

6. There be some, indeed, who put their trust in their goods, and boast themselves in the multitude of their riches.

7. But their riches can do them no service with God, for no man may deliver his brother, with him, nor make an agreement with God for him.

8. For it cost more to redeem their souls, or lives, so that he must let that alone for ever.

9. Yea, though he should live long, and see not the grave until he be very old.

10. For he seeth that wise and good men also die, and perish together, as well as the ignorant and foolish, and leave their riches for other people.

11. And if religious wisdom cannot prevent death, much less can riches do it; how vain is it, therefore, to depend on them! And yet they, the wicked and foolish men, seem to think that their houses shall continue for ever, and that their dwelling places shall endure from one generation to another, and they call the lands after their own names.

12. Nevertheless, man will not abide in honour, let him flatter himself never so much, seeing he may be compared unto the beasts that perish; for, when he dies, his honours, like theirs, shall perish with him. This is the way of them (x).

13. This is their foolishness, to please themselves so much with that which is so vain; and yet their posterity tread in their forefathers' steps, and praise their saying.

says, the word *parable* is of great latitude. It signifies, 1. any similitude by which another thing is expressed. 2. A figurative speech, either by way of fiction or fable; or by way of application of some true example or similitude, as when the sluggard is bid to go to the ant to learn industry. Or 3. It belongs to all moral doctrines, either darkly, or only sententially delivered, such as are several of Solomon's proverbs or parables, only short moral sayings; for example, *The fear of the Lord is the beginning of wisdom.*

In this last sense is the word *parable* to be here taken; for it means a moral sentence, not much veiled with figures, nor so concise as ordinarily proverbs are; but a larger declaration of this wise ethical maxim, *The prosperity of wicked men is vain.*

(x) *Ver. 12. This is the way of them.*] The twelfth verse should end at the foregoing words, and these should begin the thirteenth. I know not how this mistake happened; but, I think, it is peculiar to our translation.

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14. And, as they follow their example, they come to the same end, they lie in the hell, the grave, like sheep in a fold; death gnaweth upon them, these vain and baughty sinners shall corrupt; and the righteous shall have domination over them in the morning. i. e. soon, in a short time (y); yea, their beauty shall quickly consume in the filthy sepulchre, out of their dwelling, in which they so much gloried.

15. But God hath delivered, or shall deliver my soul from the place of hell; from the grave; for he shall receive me.

16. O my soul! therefore, be not thou afraid, though one be made rich, who doth not deserve it, or if the glory of his house be increased.

17. For he shall carry nothing away with him, when he dieth, neither shall his pomp follow him.

(y) Ver. 14. The righteous shall have domination over them in the morning.] This and the next verse are judged, by interpreters in general, to be prophetical, and to relate to the resurrection. The Chaldee paraphrasts seem to have understood it so, for they add, at ver. 15. that DAVID said it by the spirit of prophecy. Bishop Hare dislikes this interpretation; and it must be confessed, that the passage is very obscure, nor does it, in the least, appear, that the Psalmist intended to relate to the resurrection at all. But the sense which that learned bishop gives seems to me to be as much forced as the other, nor is it more satisfactory. Why then may we not understand this expression, *in the morning*, as St. Chrysostom did, to mean, *early*, or *quickly*? There are many places in the prophets and the Psalms, which shew how usual a way of speaking this was among the Jews. Thus Majah v. 11. where the prophet denounces a woe against those who rise up early in the morning that they may follow strong drink, who continue until night, till wine inflame them. Will any man be so weak as to suppose, that the prophet intended this according to the strict letter, to reprove men who really rose up early in the morning to drink strong drink, and continued at it till night? Or is not his meaning plainly this: To reprove those who were much addicted to intemperance and excess in drinking, and were apt to take all opportunities of gratifying themselves in that vice? So that, as we, in common speech, say of an industrious man, that he is about his business early and late, just so Isaiah described these men, that they rose up early and sat up late for the purposes of intemperance. In like manner, the great care and assiduity which God had used toward the Jews, in sending his prophets, from time to time, among them, is expressed, Jerem. vii. 25. by his *rising up early* and sending them, or, as we should say, in our idiom, *rising up early to send them*. Whatsoever, therefore, was done with much earnestness, care, or speed, the Jews expressed by doing it *early*, or *in the morning*. And this sense seems to be more natural in this obscure place, than any other which I have met with. So Psalm xlii. 5. our translators have well rendered it, according to the sense, *God shall help her right early*, or *speedily*, but the Hebrew is, *when the morning appears*. So again, Psalm xc. 14. *Satisfy us with thy mercy, and that soon*; the Hebrew is *in the morning*. And so they might have translated this: *The righteous shall have domination over them, and that soon*.

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18. For *though* while he lived, he counted himself an happy man, and so long as thou dost well unto and indulgest thyself, men will speak good of thee, and think thee happy too.

19. Yet he shall follow the generation of his fathers; and, like them, shall never see light, i. e. shall be miserable.

20. For, as was said before, when a wicked man dieth, he be never so rich, or never so powerful, his honour and power both cease of course, man, being in honour, hath no understanding, but is well compared unto the beasts that perish. He shall die, like a brute, and even his memory shall soon be forgotten.

P S A L M L.

WHOEVER ASAPH, the reputed author of this Psalm was, he made a very fine one; in which the hypocrisy of the Jews is reprov'd, and the people are plainly taught, that they were not to depend upon the positive duties and sacrifices of the law alone; but that they should forsake evil and do good, and worship God in the sincerity of their heart.

The Psalmist represents almighty God, as speaking to the Jews, and judging them in his own person: and, in order to this, he introduces him with the most solemn pomp; which a fine poetical invention thus describes:

Ver. 1. The Lord, even the most mighty God, hath spoken, and called the whole world; from the east, the rising up of the sun, unto the west, the going down thereof.

2. Out of, or from the holy hill of Zion, hath God appeared in perfect beauty, or glory.

3. Our God shall come, and shall not keep silence; instead of the usual signs of royalty before an earthly king, there shall go before him a consuming fire; and, instead of guards and other attendants on a mortal monarch, a mighty tempest shall be stirred up round about him.

4. He shall call the heavens from above; the heavenly host shall attend this awful court, and the earth, to witness, that he may judge his people (x).

5. He shall say: Gather my faints, my holy people, the Jews together; even those who have made a covenant with me, with sacrifice.

6. And the heavens shall declare his righteousness, the righteousness of his sentence; for God is the judge himself.

7. Hear, o my people! saith God, and I will speak; I myself will condescend to testify against thee, o Israel! for I am God, even thy God.

8. I will not reprove thee because of thy sacrifices; that is, because they were not always before me; for in this you have

(x) Ver. 4.] See Deut. iv. 19. 26. 36.

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been

be *en* *very* *punctual*. But do ye think this is all the obedience that I require? No, so far from it,

9. I will take no bullock out of thy house, nor he-goat out of thy folds.

10. For all the beasts of the forest are mine, and so are the cattle upon a thousand hills.

11. I know all the fowls upon the mountains; and the wild beasts of the field, *or forest*, are ever in my sight.

12. If I be hungry I will not tell thee, for the whole world is mine, and all that therein is.

13. *Besides*, art thou so absurd as to think, thinkest thou that I will eat bulls' flesh, and drink the blood of goats (a), as the heathen Gods are supposed to do? Never flatter thyself that this merely ritual obedience will be sufficient; but

14. Offer unto God thanksgiving, a thankful and grateful heart, and pay thy vows unto the Most Highest; perform your covenant, and fulfil the engagements which ye have solemnly made me.

15. And then call upon me in the time of trouble, so will I hear thee, and thou, being delivered, shalt praise me.

16. But unto the ungodly said God (b): Why dost thou preach my laws, and why takest thou my covenant in thy mouth?

17. Whereas thou hatest to be reformed, and hast cast my words behind thee.

18. When thou sawest a thief thou consentedst unto him; and hast been partaker with the adulterers.

19. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit.

20. Thou satest and spakest falsely against thy brother; yea, and hast slandered thine own mother's son.

21. These things hast thou done, and I held my tongue, and therefore thou thoughtest wickedly, that I am even such a one as thyself: that I would connive at sin, and not punish it; but I will severely reprove thee, and most minutely set before thee the things that thou hast done.

(a) Ver. 13. *Drink the blood of goats.*] The gods of the heathens were thought by their blind worshipers, to be strengthened and refreshed by the blood of their sacrifices: and learned men have thought that this passage related to that heathen notion. See Spencer, de Leg. Hebræor. p. 750.

(b) Ver. 16. *But unto the ungodly, &c.*] Bishop Patrick thinks this verse, and those which follow, to the end, relate to the doctors of the law, and the judges, who taught the people their duty; but, observing none of their precepts themselves, perverted the course of justice, and brought off the thief, the oppressor, and adulterer, &c. for a bribe. In this light it is a severe rebuke to hypocrisy in God's ministers, and may serve as a perpetual reproof to all unrighteous magistrates, who screen the guilty for hire, and withhold the due punishment for filthy lucre's sake.

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22. O consider this, ye who forget God! lest I pluck you away, and there be none to deliver you: *for this shall be the certain end of the sinner.*

23. *But as to the righteous, the case with him shall be directly otherwise, for whoso offereth me thanks and praise, with a devout and pious heart, he honoureth me: and to him who ordereth his conversation aright, will I shew the salvation of God.*

P S A L M II.

A PSALM of DAVID, when Nathan had been with him, after he had committed his great sin with Bathsheba.

Ver. 1. Have mercy upon me, o God! after thy great goodness; according to the multitude of thy mercies, do away mine offences.

2. Wash me thoroughly from my wickedness, and cleanse me from my sin.

3. For I acknowledge my faults, and my sin is ever before me.

4. Against thee only have I sinned, and done this evil in thy sight: *and this confession I make, that thou mightest be justified in thy saying, thy judgment against me, and clear when thou art judged for inflicting the punishment which my sins deserve.*

5. Behold, I was shapen in wickedness, and in sin did my mother conceive me.

6. But, lo! thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

7. Thou shalt, or do thou purge me with hyssop, and I shall be clean. *Thou shalt wash me, and I shall be whiter than snow. As the filthy leprosy, the foulest of all uncleannesses, is, by the law, Lev. xiv. 6. cleansed with hyssop: so do thou, o Lord! cleanse me the vilest of thy creatures.*

8. Thou shalt, or do thou make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

9. *In order to this, turn thy face, or thine anger. (c)* from my sins, and put out all my misdeeds.

10. Make me a clean heart, o God! and renew a right spirit within me.

11. Cast me not away from thy presence, and take not thy holy spirit from me.

12. O give me the comfort of thy help again, and stablish me with thy free spirit.

13. Then shall I teach thy ways unto the wicked, and sinners, *admonished by my example*, shall be converted unto thee.

14. Deliver me from blood guiltiness, o God! thou who art the God of my health; and my tongue shall sing of thy righteousness, *or thy mercy.*

(c) *Ver. 9. Turn thy face, or thine anger.*] See note on Pf. xxxiv. 16.

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15. Thou shalt open my lips, o Lord ! and my mouth shall shew forth thy praise.

16. For thou desirest no sacrifice, else would I give it thee ; but thou delightest not in burnt-offerings.

17. The properest sacrifice of God is a troubled spirit ; for a broken and contrite heart, o God ! thou wilt not despise.

18. O be favourable and gracious unto Zion ! build thou the walls of Jerusalem (d) !

19. Then shalt thou be pleased with the sacrifice of righteousness ; with the burnt-offerings and oblations ; then shall they, the righteous, offer young bullocks upon thine altar.

P S A L M LII.

DOEG, the Edomite, told Saul, that Ahimelek, the priest had assisted DAVID ; upon which Saul sent for Ahimelek, and, when he was come, Doeg, by Saul's command, slew him. Not contented with this, Doeg proceeded to Nob, one of the cities of the priests, where he killed no less than eighty-five of them, and the women and children. But Abiathar escaped and fled to DAVID, who hearing of this barbarous massacre, composed this Psalm, and delivered it to the master of his music, after he was settled in peace, to be sung in the service of the tabernacle in memory of it. DAVID is supposed, throughout the Psalm, to address himself to Doeg.

Ver. 1. Why boastest thou thyself, thou tyrant ! thou cruel and blood-thirsty man ! that thou canst do mischief ?

2. Whereas the goodness of God, which hath hitherto preserved me, endureth yet daily.

3. Thy tongue imagineth, or uttereth wickedness, and with lyes thou cuttest, like a sharp razor.

4. Thou hast loved unrighteousness more than goodness, and to talk of lyes more than righteousness.

5. Thou hast loved to speak all words which may do hurt, without any regard to truth, o thou false tongue !

6. Therefore shall God destroy thee for ever ; he shall take thee and pluck thee out of thy dwelling and root thee out of the land of the living.

7. The righteous also shall see this and fear, and shall laugh him to scorn.

8. Saying : Lo ! this is the man who took not God for his strength, but trusted unto the multitude of his riches, and, instead of God, strengthened himself in his wickedness.

(d) Ver. 18. O be favourable and gracious unto Zion !] The royal Psalmist here prays, that God would not punish his people for his sins ; but, on the contrary, prosper the work he had begun, in fortifying Jerusalem, 2 Sam. v. 9.

I saw called Ahimelek, and all his Father's House up to the mountain of them to the King. (1 Sam. 22. 11.) And (v. 18, 19) Doeg slew on that Day fourscore and five Persons. And (19) Nob the City of the Priests he smote. — Therefore he strengthened before he smote the City.

9. But as for me, at whom you principally aim; I am like a green olive tree (e), I flourish in the house of God; and my trust is in the tender mercy of God, for ever and ever.

10. I will always give thanks unto thee, o God! for that thou hast hitherto done in my favour: and I will hope in thy name, for the future, for thy saints like it well.

10 Day P S A L M LIII. (a)

THIS Psalm is almost the same with the fourteenth; and as that was made upon the general revolt under Absalom; bishop Patrick supposes, that, upon a like occasion, which happened after Absalom's death; viz. When Sheba blew the trumpet of rebellion, and every man of Israel went up from after DAVID, and followed Sheba, 2 Sam. xx. 2. DAVID revisited the fourteenth Psalm, and, with a little alteration, delivered it to his master of music, for the use of the tabernacle. *almost the same as the 14th*

Upon DAVID's discovery of this rebellion, he sent his guards in quest of Sheba, who pursued him through all the tribes of

(e) Ver. 9. *I am like a green olive tree in the house of God.*] The Jews were forbidden to plant trees near the altar of God, Deut. xvi. 21. But, besides the tabernacle, in which the ark resided; and afterwards the temple, which was most emphatically, the HOUSE OF GOD; learned men have shewn, there were other places in Judæa, appointed for public worship. And, as Mr. Mede thinks, these were of two sorts. First, synagogues, or covered buildings, in cities or great towns; such as Moses is said to be read in every sabbath-day, Acts xv. 21. And, secondly, places for prayer, which were inclosed round, but open at the top; and these were generally shaded with trees.

And, indeed, supposing these *proseuchas*, or places where they met for prayer, to be open at top; and, considering the climate, it seems necessary that there should be trees about them, were it only for a defence from the heat of the sun. And, if we consider these places as consecrated to the purposes of religion; we may well imagine, that the trees there planted should be religiously preserved, and, in process of time, should challenge a venerable regard, from their antiquity, their spacious extent, and lofty stature.

I have mentioned this only to observe, that, when the Psalmist compares himself to an olive-tree, a bay-tree, a cedar, or any other ever-green, in the HOUSE OF GOD, there is a particular emphasis in the allusion.

To prevent repetition I may further observe, that Mr. Mede supposes with great probability, that these synagogues, and *proseuchas*, above-mentioned, are the HOUSES OF GOD, the burning of which is lamented, Psalm lxxiv. 9.

And, by the way, he has rightly observed, that Luke vi. 12. where we read, that our Saviour went out into a mountain to pray, and continued all night in prayer to God; if it was rendered literally, it would be, and continued all night in THE PROSEUCHA OF GOD, which is much more probable. See Mr. Mede's disc. upon Josh. xxiv. 26.

Israel:

Israel: and, though the tribe of Judah was but little more than half the number of the other tribes; upon DAVID's sending after Sheba, they were struck with a panic by Divine Providence (and so were afraid where no fear was) they continually deserted from him, and, at last, Sheba was forced to shift for himself; was taken, and beheaded: after which, it is likely enough, that his body was exposed to the fowls of the air, or the wild beasts; inasmuch that his bones were indeed broken, as is said ver. 6. and all his adherents put to confusion, and made contemptible.

Bishop Patrick adds, that the word captivity is no objection to this account, for that sometimes means no more than only great desolation, such as was made of Job's estate, and family, Job xlii. 10. *The Lord turned the captivity of Job*

Ver. 1. The foolish body hath said in his heart, "There is no God."

2. Corrupt are they, and become abominable in their wickedness: there is none, *among all the tribes of Israel*, who doeth good, *and preserveth his allegiance inviolable.*

3. God looked down from heaven, upon the children of men, to see if there were any who would understand and seek after God.

4. But they are all gone out of the way, they are altogether become abominable; there is none also who doeth good, no, not one.

5. Are not they without understanding who work wickedness? eating up my people, as if they would eat bread. They have not called upon God.

6. *And he hath rewarded them accordingly, for they were afraid where no real cause of fear was; for God hath broken the bones of him who besieged thee; thou hast put them to confusion, because God hath despised them.*

7. O that the salvation were given unto Israel out of Zion! O that the Lord would deliver his people out of *this* captivity, *and restore them to their former flourishing state!*

8. Then should Jacob rejoice, and Israel should be right glad!

P S A L M LIV.

THIS Psalm was made by DAVID, when the men of Ziph came, and said unto Saul, "Doth not DAVID hide himself with us?" 1 Sam. xxiii. 19. After this intelligence, Saul, hoping to take DAVID by the treachery of these men, went down in pursuit of him to the wilderness of Maon, to which DAVID was retired. In this place he was reduced to such straits, that he must infallibly have fallen into Saul's hands, if the Providence of God had not interposed in his behalf, and caused Saul to be drawn off by a rumour which he heard, viz. That the Philistines had invaded his country. Bishop Patrick supposes

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supposes DAVID to pray to God in the three first verses; and then, upon hearing that Saul was diverted from the pursuit of him, to break out in the words of the fourth and following verses.

Ver. 1. Save me, o God! for thy name's sake, and avenge me in thy strength.

2. Hear my prayer, o God! and hearken unto the words of my mouth.

3. For strangers are risen up against me, *these Ziphites have treacherously betrayed me*: and tyrants, *such as Saul and his courtiers*, who have not God before their eyes, seek after my soul.

4. *But* behold! *when I least expected it*, God is my helper in my greatest distress; and the Lord is with them who assist me, and uphold my soul, *or preserve my life*.

5. He shall, *or may he*, reward evil unto mine enemies: destroy thou them, o God! in thy truth.

6. *In return*, an offering of a free heart will I give thee; and praise thy name, o Lord! because it is so comfortable.

7. For he hath delivered me out of all my trouble; and mine eye hath seen his desire upon mine enemies.

P S A L M LV.

IT is most probable that DAVID composed this Psalm upon his being told of Achitophel's treachery, 2 Sam. xv. 31 (f).

Ver. 1. Hear my prayer, o God! and hide not thyself from my petition.

2. Take heed unto me, and hear me; how I mourn in my prayer, and am vexed.

3. *Hear me, I beseech thee, because* the enemy crieth so, and the ungodly man cometh on so fast; for they are minded to do me some great mischief, so maliciously are they set against me.

4. My heart is disquieted within me; and the fear of death is fallen upon me.

5. Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

6. And I said, o that I had wings like a dove, *for then I could escape, though I was never so straitly beset*, then would I flee away, and be at rest.

7. Lo! then would I get me away far off, and remain in the wilderness.

8. I would make haste to escape, *for there is no safety for me here, because of this horrid rebellion, which beats down all before it, without distinction, like the stormy wind and tempest*.

(f) Preface.] The title of this Psalm in the Syriac version says, it is a prophecy of those who sought the destruction of Christ.

9. Destroy

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9. Destroy their tongues, o Lord! and divide them; and *this I have cause to pray for for two reasons*, for, first, I have spied unrighteousness and strife in the city: *they make a grievous and outrageous destruction in my royal city Jerusalem.*

11. Great wickedness is therein; deceit and guile go not out of their streets.

12. *And the other reason is, the astonishing treachery of these men, for it is not an open enemy who hath done me this dishonour, for that would not have affected me so much, a generous enemy is far less dangerous, and then I could have borne it.*

13. Neither was it mine adversary, *who had reason to hate me, who did magnify himself against me; for then, peradventure, I would have hid myself from him.*

14. But it was even thou, *Achitophel!* my companion, my guide, my instructor, and mine own familiar friend, *upon whom I depended.*

15. *For we took sweet counsel together, and walked, upon the most solemn occasions, and even in the house of God, as friends.*

16. *Have I not then reason to expect, that thou, o God! wouldst let death come hastily upon him, and let him go down quick into hell, or the grave, for wickedness is in their dwellings, and among them.*

17. As for me, I will call upon God, and, notwithstanding *your treachery*, the Lord shall save me.

18. In the evening, and morning, and at noon-day will I pray, and that instantly, and he shall hear my voice.

19. It is he who hath delivered, *or shall deliver, my soul, or my life, in peace, from the battle that was, or is, against me; for there were, or are, many more with me (g), on my side, than with them.*

20. Yea, even God, who endureth for ever, shall hear me; and bring them down; for they will not turn, nor fear God.

21. *How can any man think otherwise, since they are so very wicked, and especially this Achitophel, whom I have most reason to dread? for he laid hands violently upon such as be at peace with him, and he brake his covenant; all the most sacred ties of duty and allegiance.*

(g) *Vet. 19. Then were many with me.*] The sense of this latter part of the verse is a little obscure, and so it is in the Hebrew; but the *Æthiopic* version seems to supply the sense happily enough, thus: *He shall redeem my soul from them who approach me, for they who are with me are increased more than they.* And, agreeably to this, bishop Patrick's paraphrase: "He will rescue me from the hand of this rebellious army, which comes against me, and restore me to my throne in peace; for, be they never so numerous, there is a far greater power on my side, to defend me, and to fight for me."

22. The

22. The words of his mouth were softer than butter, *be having war in his heart; his words were, to all appearance, smoother than oil, and yet be they very swords.*

23. *Abhor such practices, even in thy own defence, o my soul!* o cast thy burden, *all thy care,* upon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for ever!

24. And as for them, *mine enemies,* thou, o God! shalt bring them into the pit of destruction.

25. The blood-thirsty and deceitful man shall not live out half their days: nevertheless *it shall be otherwise with me, for my trust shall be in thee, o Lord!*

P S A L M LVI.

11 Day (2m)

THIS Psalm is thought to have been made by DAVID after his being forced to fly from Saul, and wander from place to place. He fled to Samael, in Naioth; from him, to Jonathan; from thence, to Nob; then, to Gath; then, to Adullam; then, into the country of Moab; and, from thence, to the forest of Hareth. Here Bishop Patrick supposes he might have a little respite, to reflect on what was past, and to compose this Psalm, in memory of the dangers which he had escaped, especially at Gath.

Ver. 1. Be merciful unto me, o God! for man goeth about to devour me; he is daily fighting and troubling me.

2. Mine enemies are daily in hand to swallow me up; *all day long they are contriving my destruction, and this they the rather expect to do, for, or because, they be so many who fight against me, o thou most highest!*

3. Nevertheless, though I am sometimes afraid, yet put I my trust in thee.

4. I will praise God, because of his word; I have put my trust in God, and will not fear what flesh can do unto me.

5. They daily mistake, *they torture and wrest,* my words, to my prejudice: all that they imagine is how to do me evil.

6. They hold altogether, and keep themselves close, and mark my steps when they lay wait for my soul, *or my life.*

7. Shall they escape for their wickedness? No. Thou, o God! in thy displeasure, shalt cast them down.

8. Thou tellest my sittings, *thou knowest how I am forced to flee from place to place, for safety, and can no where find it; put my tears into thy bottle, treasure up my tears, and remember them to my advantage; and surely I have reason for desiring this, for are not these things noted in thy book? Yea, I know that thou recordest, as it were, all the afflictions which thou layest upon thy faithful servants (h).*

(h) *Ver. 8.* Are not these things noted in thy book?] The continual care and providence which Almighty God exercises over his people, is

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9. And therefore I am persuaded, that, whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10. In God's word will I rejoice; in the Lord's word will I comfort me.

11. Yea in God have I put my trust, I will not be afraid what man can do unto me.

12. Unto thee, o God! will I pay my vows; unto thee will I give thanks.

13. For thou hast delivered my soul, *my life*, from death, and my feet from falling, that I may walk before God, in the light, *or the land*, of the living.

P S A L M LVII.

for rather to lie down in rest.
WHEN DAVID, and the few men who were with him, were hid in a large cave at Engedi; Saul was in pursuit of him; and whilst DAVID was every minute expecting that he would come and find him there, and destroy him, the providence of God so ordered it, that Saul retired from his guards, upon a necessary occasion, as the text decently expresses it, *to cover his feet*; and came to the very cave where DAVID was: by which a fair opportunity was given to DAVID of destroying his enemy, but his religion restrained him, and upon this occasion, DAVID is said to have made this Psalm. The history is related 1 Sam. xxiii. 24, &c. *1 Sam. 24. 3*

Ver. 1. Be merciful unto me, o God! be merciful unto me, for my soul trusteth in thee; and under the shadow of thy wings shall be my refuge, until this tyranny of Saul's be overpast.

2. I will call unto the most high God; even unto the God who shall perform the cause which I have in hand.

3. He shall send me assistance from heaven; and save me from the reproof of him, *this monster*, who would devour and eat me up.

4. God shall send forth his mercy and truth, my soul is, *as it were*, among lions, I am compassed with such cruel enemies that I may well compare them to the most ravenous beasts.

5. And I lie even among the children of men, who are set on fire, *with rage*; whose teeth are spears and arrows, and their tongue a sharp sword.

6. Set up thyself, o God! *in my defence*, above the heavens; and exalt thy glory above, *or over*, all the earth.

7. They have laid a net for my feet, and pressed down my

frequently represented in scripture, by his keeping a book, or register, in which he records their conception, Ps. cxxxix. 15. Their birth, Ps. lxxxvii. 6. Their actions, Mal. iii. 16. And what shall happen to them, Isaiah xxxiv. 16. Jer. xxii. 30. Dan. xii. 1. So here he is represented as recording their sufferings, and treasuring up their tears in a vessel. See Johnson on Ps. lxix. 29.

soul;

- (a) my mouth hath commanded
(b) Weep ye me this man child like
(c) Thy People shall be delivered, every one that shall be written in the Book.

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soul; they have digged a pit before me, and are fallen into the midst of it themselves.

8. My heart is fixed, *is prepared to praise thee*, o God! my heart is fixed, I will sing and give praise.

9. Awake up, my glory, *my tongue!* awake, lute and harp! I myself will awake right early.

10. I will give thanks unto thee, o Lord! among the people; and I will sing unto thee among the nations.

11. For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds!

12. Set up thyself, o God! above the heavens, and thy glory above all the earth.

P S A L M LVIII.

AS Bishop Patrick observes, the order of time in placing of the former, this, and the following, Psalms, is inverted: for, the occasion of the LIXth was first; then, upon Saul's missing DAVID, he supposes him to have called his council together, when they, to ingratiate themselves with the reigning prince, adjudged DAVID to be guilty of treason, in aspiring to the throne of Israel; which he thinks to be the occasion of this Psalm: and this was prior to what happened in the cave, which gave occasion to the last Psalm.

Ver. 1. Are your minds set upon righteousness, o ye congregation of counsellors? and do ye judge the thing that is right, is it a fair decision which ye have made against me, o ye sons of men! or rulers of the people (i)!

2. *Ye know the contrary, yea, ye imagine mischief in your heart upon the earth; and your hands deal with wickedness.*

3. *It is no wonder, for the ungodly are froward, even from their mothers' womb; as soon as they are born, as soon as they are capable of doing it, they go astray (k) and speak lies.*

4. *They are as hurtful and venomous as the poison of a serpent; even the most venomous, the deaf adder (l), which, as it may be said, stoppeth her ears;*

(i) *Ver. 1. O ye sons of men!*] See note on Ps. viii. 3.

(k) *Ver. 3. As soon as they are born they go astray.*] This is a strong hyperbole, a figure which is often used, as it is here, with great elegance, by the finest writers; when, to be more expressive, they use such terms, as apparently exceed the strict matter of fact. St. John does the same thing, where he says, *if all our Saviour's miracles and actions were to be written, the world itself would not contain the books that should be written.* i. e. The account of them would be exceedingly long.

(l) *Ver. 4. Even like the deaf adder, which stoppeth her ears.*] The very learned Dr. Hammond has a note upon this place, in which he observes from Schindler "that the deaf viper, or adder, is so called, because, being deaf of one ear, he useth to stop the other with dust, or

5. Which refuseth to hear the voice of the charmer, charm he never so wisely (m).

6. *But thou shalt destroy the power of these mine enemies, thou shalt break their teeth, o God! in their mouths; and smite the jaw-bones of these men, who are as ravenous as the fiercest lions, o lord! let them, or they shall fall away, like water that runneth apace, never more to return; and, when they shoot their arrows, let them, or they shall, be rooted out.*

7. Let them, or they shall, consume away, like a snail, and be like the untimely fruit of a woman, and let them not see the sun. i. e. *They shall be like the abortive embryo, which cometh not to perfection, and doth not so much as see the sun.*

“with his tail, to avoid the force of charms, or incantations, where-
 “with he is wont to be caught. And then, from Philostratus, he gives
 “us an account of their manner of catching certain dragons, or serpents,
 “in India; part of which is, that they use certain charms to them, by
 “which they are induced to come out of their holes, and are lulled
 “asleep, and then the charmers take that opportunity, and cut off their
 “heads. For the avoiding of which danger, the deaf adder, so called
 “because he hears but with one ear, is supposed to stop the other ear,
 “and so secure himself. Whether there be exact truth in this, is not
 “material to the Psalmist’s use of it, or to the explicating the meaning
 “of this allusion, which, as from a thing vulgarly believed, sets forth
 “the matter in hand, the impersuadableness of wicked men, &c.” So
 far Dr. Hammond.

And, certain it is, the common adder, or viper, here, in England (the bite of which too, by the way, is very venomous) if it is not wholly deaf, has the sense of hearing very imperfectly; this is evident from the danger there is of treading upon these animals, unless one happens to see them: for, if they do not see you, and you do not disturb them, they never endeavour to avoid you, which, when they are disturbed, and they do see you, they are very solicitous to do. Allowing, then, that there is a species of these noxious animals, which, either not having the sense of hearing at all, or having it only in a low degree, may very well be said to be deaf; (this may help to explain this poetical passage of the Psalmist. He very elegantly compares the pernicious and destructive practices of wicked men, to the venom of a serpent; and his mentioning this species of animals, seems to have brought to his mind another property of, at least one sort of them, in which they likewise resembled perverse and obstinate sinners, who are deaf to all advice, utterly irreclaimable, and not to be persuaded. This the adder finely resembled, which is a very venomous animal, and moreover is deaf, or very near it. And, perhaps, his saying that she stoppeth her ears, may be no more than a poetical expression for deafness; just as the mole, which, in common speech, is said to be blind, might, in a poetical phrase, be said to shut her eyes; as, in fact, she does, when you expose her to the light.

(m) *Ver. 5. Which refuseth to bear the voice of the charmer.*] This is another poetical expression for the same thing; and it may not be amiss to add here, that there certainly were people in former times, who made it their business, or, at least, pretended to have some power over these animals, by virtue of musical sounds, or the repetition of certain verses.

S. Or

8. Or ever, before your pots can be made hot with the fierce and scorching blaze of thorns (n); so speedily let, or shall, thine indignation vex him, even as a thing that is raw, even as the rawest sore, when it is roughly chafed, and rubbed.

9. The righteous shall rejoice when he seeth the vengeance he's described, actually fall upon mine enemies; I mean, when he shall, like the exulting conqueror, wash his footsteps in the blood of the ungodly.

10. So that a man shall say, when he sees this unexpectedly come to pass: "Verily there is a Divine Providence, who giveth a reward for the righteous: and doubtless there is a God, who judgeth, and governeth, the earth."

Neither is it at all improbable, that music should have a considerable and surprizing effect over them. That it really had appears from several other passages of scripture; Solomon says, Eccles. x. 11. Surely the serpent will bite without incantment. And God himself says by the prophet, Jerem. viii. 17. Behold, I will send serpents which will not be charmed. And, agreeably to this, the author of Eccles. xii. 13. says: Who will pity a charmer who is bitten with a serpent? The heathen poets too, frequently allude to the same thing; Virgil does it more than once, Ecl. viii.

Frigidus in campis CANTANDO rumpitur anguis.

And in the sixth Æneid, we have this remarkable passage:

Quin et Marrubia venit de gente sacerdos,

VIPERO generi, et graviter spirantibus HYDRIS

Spargere qui somnos CANTUQUE manuque solebat,

Mulcebatque iras, et morsus arte levabat.

And this verse is a poetical application of this allusion to the Psalmist's purpose; viz. To shew, that the obstinate and perverse sinner, is wilfully deaf to the best advice, though given by the most able person, and in the most judicious manner.

To speak a little physically to this matter; as these animals, by the natural imperfection of that sense, are unaccustomed to hear common noises; may they not be more likely to be affected by such sounds, as may be more particularly adapted to make an impression on their organs of hearing?

(n) Ver. 8. Or ever your pots be made hot with thorns.] There is some difficulty in translating this verse, but, I think, not much in explaining it. The difficulty arises from the double signification of the word which is here rendered pots, and which is sometimes rendered a briar; and so it is in all the old versions which I have seen. But, in justification of our translation, as Dr. Hammond observes, though here, and in two places besides, the LXX translate it thorns, they take it in the same sense as we do here, twenty-nine times. And, without fatiguing the reader, with a critical disquisition concerning it, it is sufficient for my purpose to observe, that all the other versions make the sense come to the same thing as our's doth.

It is observed, that those two prickly shrubs, the briar and the thorn, whenever they touch, do instantly lay hold of each other, and, as it were, unite. And, with an allusion to this, the old versions do, in ge-

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→ Mr. John White, of Shaftesbury, a Surgeon of Honour and a steady and considerate Magistrate, and who by the bye, was a very musical Man, told me that when he was in the East Indies he had seen people go about with a sort of viper, or serpent of some kind in a basket covered with straw; which Serpents, by piping to them

these people could draw easily up, as it were to listen to their music; & the animals would rise higher and higher out of the straw, till the charmer, thought proper, by changing his note, to play them gradually back again to their former quiet position.

11 Day (a)

P S A L M LIX.

THIS Psalm was made by DAVID, upon the deliverance which he had, when Saul sent people to beset his house, and he escaped them, by being let down, by his wife, through a window. 1 Sam. xix.

Ver. 1. Defend me from mine enemies, o God! defend me from them who rise up against me!

2. O deliver me from the wicked doers; and save me from the blood-thirsty man!

3. For lo! they lie waiting for my soul, *or my life*, the mighty men of Saul are gathered against me, without any offence, or fault of me, o Lord!

4. They run and prepare themselves, without my fault: arise, now, therefore, to help me, and behold *their wickedness*.

5. Stand up, o Lord God of hosts! thou God of Israel! to visit all the heathen; *all ungodly men, who live as if there were no God*; and be not merciful unto them who offend of malicious wickedness.

6. They go to and fro in the evening; they grin like a dog, and run about through the city. *They beset my house, and lay wait for me in every corner of the city, to catch me if I come out.*

7. Behold! they speak with their mouth, and swords are in their lips, *they utter nothing but destruction to me*; for who, say they, doth hear?

8. But thou, o Lord! shalt have them in derision; and thou shalt laugh all *these wicked men, who are as the heathen*, to scorn.

9. My strength will I ascribe unto thee, for thou art the God of my refuge.

10. *I have reason to depend upon thee, for God sheweth me his*

neral, run to this sense: *Before, or in as little time as the briar can perceive, or feel, and, metaphorically, be acquainted with, the thorns, so suddenly.* &c.

And, doubtless, this is the sense of our translation, viz. *That, as the fire of dried thorns is exceedingly fierce; or ever, or in as little time as your pots can feel, or perceive, i. e. be warmed by, the fire of thorns, so suddenly,* &c. So that both expressions mean the very same thing, viz. *in a very little time.*

And again, not to enter into critical inquiry concerning the latter part of the verse; I shall only observe, that, as the punishment of the Psalmist's enemies here foretold, was to be very sudden, so was their sense of it to be very exquisite. The idea of a *raw and angry wound's being roughly chafed*, makes one almost shrink at the very thoughts of it: and, if one was to describe most sensibly, the most exquisite pain, one should think, it would most effectually be done by DAVID's expression, of *vexing and chafing a raw and angry sore.*

goodness

goodness plenteously ; and *I doubt not but* God shall let me see my desire upon mine enemies.

11. *My desire is, that thou wouldest* slay them not, lest my people forget it ; but scatter them abroad among the people, and put them down, o Lord, *who art* our defence.

12. For the sin of their mouths, and for the words of their lips, they shall be taken in their pride. And why ? *Because* their preaching is of cursing and lies ; *they utter nothing but curses upon me, and lies against me.*

13. *Thou wilt* consume them in thy wrath ; *yea, thou wilt* consume them, that they may perish, and know that it is God who ruleth in Jacob, and unto the *very* ends of the world.

14. And, in the evening, they will, *or let them,* return, grim like a dog, and go about the city.

15. They will, *or let them,* run here and there for meat ; and snarle and grudge if they *be disappointed,* and be not satisfied.

16. But, as for me, I will sing of thy power, and will praise thy mercy betimes in the morning ; for thou hast been my defence and refuge in the day of my trouble.

17. Unto thee, o my strength ! will I sing ; for thou, o God, art my refuge, and my merciful God.

P S A L M LX.

THIS Psalm was made by DAVID, before his victories over the Philistines, the Moabites, and the Syrians, in the valley of Salt ; and the Edomites, all mentioned 2 Sam. viii. Which chapter, as it has been well observed, should be read, for the better understanding this Psalm.

Ver. 1. O God ! thou hast cast us out, and scattered us abroad (o), thou hast also been displeased *with thy people* : o turn thee unto us again !

2. Thou hast moved the land, and divided it ; heal the sores thereof, for it shaketh.

3. Thou hast shewed thy people heavy things ; thou hast given us a drink of deadly wine.

4. *But now* thou hast given me for an ensign, a token for such

(o) *Ver. 1.* O God ! thou hast cast us out.] It is observed, that the three first verses of this Psalm, as they stand at present, do not suit the rest of the Psalm. And the like observation may be made on the three first verses of Psalm LXXXV. that they do as little agree with the remainder of that. But, let them change places, and the three first verses of this Psalm be set instead of the three first verses of Psalm LXXXV. and let them be placed here, instead of these, and then the whole of each Psalm will be consistent. Bishop Hare endeavours to account for this accident, to whom I refer the curious reader,

as fear thee to flee to, that they may triumph because of the truth.

5. Therefore were, or shall, thy beloved people be delivered; help me, I beseech thee, with thy mighty power, thy right hand, and hear me.

6. Nay, I am confident thou wilt, for God hath spoken it (p) in his holiness, that, by my hand, he will save his people Israel, out of the hand of the Philistines, and out of the hand of all their enemies: therefore, I think, I already see the final and successful issue of this war; and, in my spirit, I will rejoice, and say: I will divide Sechem, and mete out the valley of Succoth (q).

7. Gilead, which was lately in the hands of Ishbosheth, Saul's son, hath already submitted to me, and is mine; and the tribe of Manasses is mine: Ephraim also, which was in the same condition, has submitted to me, and is one main support of my authority. It is, as it were, the strength of my head (r), or my crown: these, and all the other tribes, are now united to my own of Judah, which governs them all, so that I may safely enough say: Judah is my law-giver.

8. Moab is reduced to so low and servile a state, that I may well compare it to my wash-pot (s), which I wash my feet in: and, as for Edom, methinks, I see that, likewise, in a state of abject servitude, over Edom will I cast out my shoe, or hold it out, as to the meanest servant I have, to take it off: and thou, o Philistia! be thou glad of me: make a triumphant shout for my conquests.

9. These, indeed, are so great achievements, that I may well ask, who will assist me in them? who will lead me into the strong city? who will bring me into Edom?

(p) Ver. 6. God hath spoken.] See 2 Sam. iii. 18.

(q) Ibid: I will divide Sechem, &c.] In order to understand this, we must know, that the verbs to divide and mete out, are used to express dominion and power; so that the meaning of this verse is, God graciously promised, that I should rule over Sechem, and be master of the valley of Succoth, i. e. Samaria.

(r) Ver. 7. Ephraim is the strength of my head, &c.] The phrase which we render, strength of my head, signifies those who supported the crown by their valour? and that which we render law-giver, signifies those who supported it with their wisdom and counsel. So that it might be translated: Gilead and Manasses have submitted to me; Ephraim furnishes me with valiant men, and Judah with men of prudence and wisdom.

(s) Ver. 8. Moab is my washpot, &c.] The word which we translate washpot, is employed to express the lowest degree of servitude and slavery. I will cast out my shoe over Edom, i. e. according to some, I will reach out my shoe, to be loosed by Edom; others, I will trample over Edom; and some are of opinion, that the word which we render a shoe, should be rendered a chain; but all grant, that it implies a state of slavery and bondage. We read, 2 Sam. viii. 2. 12. That DAVID smote the Moabites, killing one half of them, and keeping the other alive, who became

10. But

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10. *But the answer is: hast thou not cast us out, o God! or, wilt not thou, o God! who hadst cast us out? wilt not thou o God! go out with our hosts?*

11. *O be thou our help in trouble, for, experience has shewn us, that, without thy assistance; vain is the help of man.*

12. *But through God will we do great acts; for it is he who shall tread down our enemies.*

P S A L M LXI.

BISHOP PATRICK supposes, what seems very probable, that DAVID made this Psalm upon his being driven away, beyond Jordan, by Absalom.

Ver. 1. Hear my crying, o God! give ear unto my prayer.

2. *From the ends of the earth, the most distant parts of the land of Judaea, will I call upon thee; now, when my heart is in heaviness.*

3. *O set me up upon the rock which is higher than I, for thou hast been my hope, and a strong tower for me against the enemy.*

4. *I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings, the wings of the cherubim, which cover the ark.*

5. *For thou, o Lord! hast heard my desires, and hast given an heritage unto those who fear thy name.*

6. *Thou shalt grant the king a long life, that his years may endure throughout all generations (?).*

7. *He shall dwell before God for ever, and be under his protection: o prepare thy loving mercy and faithfulness, that they may preserve him!*

8. *So will I always sing praise unto thy name; that, under thy protection, I may daily perform my vows which I now make.*

his servants, and brought him gifts; and that he put garrisons throughout all Edom, and the Edomites became his servants. We might, therefore render it thus; *I will reduce the Moabites to the vilest servitude; I will also triumph over the Edomites, and make them my slaves: and the Philistines shall add to my triumph.* See essay for a new translation.

(t) *Ver. 6.* The Chaldee paraphrast adds the word *Christ*; thus, *Thou shalt give unto Christ, the king, days upon days; his years shall be as the generations of this world, and the generations of the world to come.* And so Theodoret observes, that the former part of the verse may agree very well with the Psalmist, but that the latter part of it is, by no means, applicable to him, but to *Christ*; who was, according to the flesh, to descend from his family; and of whom the Psalmist was an eminent type.

12 Day m.

IT is not said upon what occasion DAVID wrote this Psalm; Bishop Patrick supposes he did it, when he had overcome all his fears, into which the rebellion of his son had put him, but was not yet fully restored to his kingdom.

Ver. 1. My soul truly waiteth still upon God, for of him cometh my salvation.

2. He, verily, is my strength and my salvation; he is my defence, so that I shall not greatly fall.

3. How long will ye imagine mischief against every good man? ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge (u). *Partition*

4. Their device is only how to put him out whom God will exalt. Their delight is in lies, *to defame me: indeed they sometimes give good words with their mouth, but then they curse with their heart.*

5. Nevertheless, my soul! wait thou still upon God, for my hope is in him.

6. He, truly, is my strength and my salvation; he is my defence, so that I shall not fall.

7. In God is my health and my glory, the rock of my might, and in God is my trust.

8. O put your trust in him alway, ye people! pour out your hearts before him, for God is our hope.

9. As for the children of men, they are but vanity; the children of men are deceitful upon the weights; *if weighed in the balance, they will be found wanting, yea, they are altogether lighter than vanity itself.*

10. O trust not in such wicked arts, as ungodly men are wont to practise, trust not in wrong and robbery, secret deceit, or open oppression; give not your mind unto vanity; if riches increase, let not your heart upon them.

(u) *Ver. 3. Ye shall be slain, &c.]* This verse is otherwise rendered in several of the ancient versions, to this effect: *Will ye all be murderers, threatening destruction as a tottering, a stooping, a declining wall just ready to fall upon one, and as a broken partition?* The word *bedge*, or *fence*, doth not come up to the original, which means such a sort of partition, or wall, as, when it is decayed, is liable to fall, and crush a man to death. In this view the similitude is, not that they should be in a ruinous condition, like a decayed wall; but, that they should threaten destruction to all who come near them, as a falling wall does to all those who come within the reach of it, and, as the prophet expresses it, *like a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, in an instant.* *Isai. xxx. 13.*

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11. For God spake once, and twice have I heard the same, *(w)* it is an unquestionable truth, that power belongeth unto none but God;

12. And that thou, Lord! art merciful unto those who love thee; for thou dost not overlook the actions of men, but rewardest every man according to his work.

P S A L M LXIII.

THIS Psalm was made by DAVID, when he was in the wilderness of Hareth, 1 Sam. xxii. 5. or else in that near Mahanaim, 2 Sam. xvii. 29. Bishop Patrick thinks the latter, and his reason seems to be a good one; viz. Because DAVID, in the close of the Psalm, calls himself king, which he would not have done in Saul's life-time.

Ver. 1. O God! thou art my God, early will I seek thee.

2. My soul thirsteth for thee, my flesh also longeth after thee; even as a man thirsteth for water, in a barren and dry land, such as this dreary and desolate wilderness, where no water is.

3. Thus have I looked for thee in holiness; that I might behold, once more, thy power and glory in the tabernacle.

4. For thy loving-kindness is better than the life itself; and therefore, let my circumstances be what they will, my lips shall always praise thee.

5. As long as I live will I magnify thee on this manner, and lift up my hands in thy name.

6. I have great delight in this employment, and my soul shall be as well satisfied with it, as my body would be with the most delicious fare, and even, as it were, with marrow and fatness; when my mouth praiseth thee with joyful lips.

7. Have I not remembered thee on my bed, the last thing I have done, and thought upon thee when I was first waking?

8. Because thou hast been my helper, therefore, secure of thy protection, under the shadow of thy wings will I rejoice.

9. Yea, my soul hangeth, and dependeth upon thee; and thy right hand, thy powerful hand, hath upholden me, or shall uphold me.

(w) *Ver. 11. God spake once, and twice have I heard the same.*] In vain do men perplex themselves, when they endeavour to explain words, and will not be content with the plain and obvious meaning of them. This has been the case here; but there are none but what know it is usual with all writers to use a certain number for an uncertain one: we frequently meet with the like expressions in other books of scripture, and all that is meant by them, is to shew the certainty of the thing, and that DAVID had often heard it. Archbishop Tillotson compares this phrase to those of the Latins, — *Semel atque iterum* — *Felices ter et amplius*, &c. See Tillotson's sermon on this text.

10. These

10. These also who seek the hurt of my soul, they shall go under the earth, *and perish.*

11. Let them, *or they shall* fall upon the edge of the sword, that they may be a portion for foxes, *and their carcases may be devoured by the wild beasts of the field.*

12. But the king shall rejoice in God; all they also who swear by him, *and keep their oath of allegiance, which they made me,* shall be commended; for, *or but,* the mouth of them who speak lies, *and have sworn falsely* shall be stopped.

P S A L M LXIV.

THIS Psalm, probably, was occasioned by the lies and abominable calumnies, which Saul's courtiers invented against DAVID. By this means they irritated Saul against DAVID, and widened the breach between them.

Ver. 1. Hear my voice, o God! in my prayer; preserve my life from fear of the enemy.

2. Hide me from the gathering together of the froward, and from the insurrection of wicked doers.

3. Who have whet their tongue like a sword (x); and shoot out their arrows, *the only weapons they are masters of,* even bitter words;

4. That they may privily shoot at him who is perfect; suddenly do they hit him, and, *so courageous are they, that, as there is no danger, they fear not.*

5. They encourage themselves in mischief, and commune among themselves how they may lay snares, *and then they pride themselves in their wonderful sagacity,* and say, that no man shall see, *or discover them.*

6. They imagine *and contrive* wickedness, and practise it, *and* that they keep secret among themselves, every man in the deep of his heart.

7. But God shall suddenly shoot at them with a swift arrow, that they shall be wounded.

8. Yea, *they shall be caught in their own trap,* their own tongues shall make them fall, infomuch that whosoever seeth them, shall laugh them to scorn.

9. And all men who see it shall say: "This hath God done." For they shall perceive that it is his work.

10. *But* the righteous shall rejoice in the Lord, and put his trust in him; and all they who are true of heart shall be glad.

(x) *Ver. 3. Who have whet their tongues, like a sword.*] It seems, as if DAVID intended a fine irony here, which runs through the three following verses. Or, rather, it is a severe satire, or raillery, as, in modern language, we should call it; by which, he elegantly intimates the cowardice of his enemies; and exposes the low cunning for which they valued themselves. And this turn I have ventured to give it.

THIS Psalm is attributed to DAVID, and, by the contents of it, it appears to have been made after some great drought; and therefore some think it related to the famine which is mentioned, 2 Sam. xxi. This being removed by plentiful showers of rain, the Psalmist gave to God public thanks in this hymn, for sending that seasonable supply.

Ver. 1. Thou, o God! art praised in Zion; and unto thee shall the vow be performed in Jerusalem.

2. Thou whose property alone it is that thou hearest the prayer; unto thee shall all flesh come, and pour out their complaints in their distress.

3. They shall say: My misdeeds prevail against me: o be thou merciful unto our sins!

4. Blessed is the man whom thou choosest, and receivest unto thee; he shall dwell in thy courts (y), and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5. Thou shalt shew us wonderful things, in thy righteousness, o God of our salvation! who savest us in our distress: thou who art the hope of all the ends of the earth: and of them who remain in the broad sea:

6. Who in his strength setteth fast the mountains, and is girded about with power.

7. Who stilleth the raging of the sea; and the noise of his waves, and the madness of the people.

8. They also who dwell in the uttermost parts of the earth shall be afraid at thy tokens; all the inhabitants of the earth shall fear thee when they see the tokens of thy power; thou who makest the out-goings of the morning and evening to praise thee. And, by the vicissitude of day and night, declarest thy goodness as well as thy power.

9. Thou visitest the earth, and bledest it: thou makest it very plenteous.

10. By thy blessing it is, that the river of God, the river which watereth the holy city Jerusalem, and which was lately almost dried

(y) *Ver. 4. Dwell in thy courts.*] In the tabernacle there were two separate apartments; one, where the altar of incense, the shew-bread, and lamp, were; the other, the holiest of all, where the high priest alone entered once a year only. And, beside these, there were other inclosures, where the altar for the burnt-offerings, &c. stood. And when the temple was built, there were several other courts, appointed for devotion, one for the men, another for the women, another for the gentiles, &c. all which were called, in general, *the courts of God's house*. But, if this Psalm was made by DAVID, they must be the courts of the tabernacle which are here meant.

up for want of rain, is now become full of water : by thy rain thou preparest their corn, for so thou providest for the earth.

11. Thou waterest her furrows, thou sendest rain into the little vallies thereof : thou makest it soft with the drops of rain, and bledest the increase of it.

12. Thou crownest the year with thy goodness ; and thy clouds drop fatness.

13. They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14. The folds shall be full of sheep : the vallies also shall stand so thick with corn, that they shall laugh and sing.

P S A L M LXVI.

THIS Psalm has not DAVID's name to it, nor is it known upon what occasion it was made. Bishop Patrick's conjecture seems as good as any, viz. That it was made by DAVID after God had advanced him to the throne, and peaceably settled him in his kingdom : but thus much only is certain, that it was made upon some extraordinary national deliverance.

Ver. 1. O be joyful in God, all ye lands ! sing praises unto the honour of his name ; make his praise to be glorious.

2. Say unto God : O how wonderful art thou in thy works ! Through the greatness of thy power, shall thine enemies be found liars unto thee *for they deny that thou doest them* (x).

3. For (or but) all the world shall worship thee, sing of thee, and praise thy name.

4. O come hither, and behold the works of God ; how wonderful he is in his doing, toward the children of men !

5. He turned the sea into dry land, so that they went through the water on foot, *dry shod* : there did we rejoice thereof, *or, therefore will we rejoice.*

6. *For the same God who did those wonderful works at that time,* he ruleth with his power for ever ; his eyes behold, *his providence protecteth,* the people : and such as will not believe shall not be able to exalt themselves.

7. O praise our God, ye people ! and make the voice of his praise to be heard.

8. Who holdeth our soul in life : and suffereth not our feet to slip.

9. For *indeed* thou, o God ! hast proved us : thou also hast tried us *with affliction* ; like as silver is tried in a furnace.

10. Thou broughtest us into the snare : and laidst trouble upon our loins.

(x) Ver. 2. The Arabic version has it thus : *How terrible are thy works, because of the multitude of thy wonders ! nevertheless, thine enemies deny them.*

11. Thou sufferdest men to ride over our heads : we went through the greatest dangers, and, as it were, through fire and water : but at last thou did put an end to our misfortunes, and thou broughtest us out into a wealthy place.

12. I will go therefore into thine house with burnt-offerings ; and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13. I will offer unto thee fat burnt-sacrifices with the incense of rams, or with incense and rams ; I will offer bullocks and goats.

14. O come hither and hearken, all ye who fear God ! and I will tell you what he hath done for my soul.

15. I called unto him with my mouth : and gave him praises with my tongue.

16. If I incline unto wickedness with my heart ; or, if I had inclined unto wickedness with my heart : the Lord will not hear me, or the Lord had not heard me.

17. But God hath heard me, and considered the voice of my prayer.

18. Praised therefore be God, who hath not cast out, or rejected my prayer, nor turned his mercy from me.

P S A L M LXVII.

WE read, 2 Sam. vi. 17, 18. That, when DAVID had brought the ark to Jerusalem, he offered burnt-offerings and peace-offerings, as he had promised in the foregoing Psalm, v. 12. And, as soon as he had offered them, he blessed the people in the name of the Lord. That is, as bishop Patrick supposes, he pronounced this Psalm, wherein he manifestly imitates that form of blessing which the priests were appointed to use on solemn occasions. Numb. vi. 24, 25, 26. See note on Ps. iv. 7.

Ver. 1. God be merciful to us, and bless us, and shew us the light of his countenance, and be merciful unto us !

2. That, *they seeing thy particular providence over us*, thy way may be known upon all the earth (a), and thy saving health among all nations.

3. Let the people praise, or confess, thee, O God ! — *own thee for their God* : yea, let all the people praise, or confess, thee.

4. O let the nations rejoice and be glad ! for thou shalt judge the folk righteously, and govern the nations upon earth.

(a) Ver. 2. *That thy way, &c.* The Syriac version, in it's preface to this psalm, says, "it gives us a prophecy of the call of the Gentiles, and of the preaching of the apostles." Theodoret hints the same thing ; and to this sense the compilers of our liturgy seem to have applied this verse, in the prayer for all conditions of men.

5. Let the people praise, *or confess*, thee, o God! let all the people praise thee.

6. Then shall the earth bring forth her increase *to them*, as it hath lately *very abundantly to us*; and God, even our own God, shall, *or, may he*, give us his blessing.

7. God shall bleis us, and all the ends of the world shall fear him.

13 Day

(m)

P S A L M

LXVIII

(b). *Whitunday* (m)

IT is with great probability supposed, that DAVID made this Psalm upon the same occasion as he did Psalm xxiv. viz. upon the bringing the ark from the house of Obed-edom to the magnificent tabernacle that he had prepared for it, on mount Zion. This accounts for his beginning it as he does; for, as bishop Parick says; he hoped upon his doing this, that God would favour him in his enterprizes better than he had done Saul, who

(b) It must be confessed that several passages in this psalm are very obscure. The 30th verse in particular has perplexed all the translators and commentators that have fallen in my way; and in such a case, I shall hope for the same indulgence that others have had before me, and that where I cannot clear the way, I shall be suffered to get through it's difficulties as well as I can. Bishop Hare apologizes for himself, in the words of Dr. Mais; but surely he carries it too far, when he says, there are almost as many rocks and labyrinths to be found in it as there are verses or words. However, we have the more reason to lament the obscurity of some particular passages, because under all it's disadvantages, the general view of the psalm discovers it to have been a very excellent composition. The six first verses contain a fine descriptive encomium on the supreme majesty of God; whose mercy extendeth to the disconsolate and afflicted, but his terror dissipateth his enemies, as the wind scattereth the smoke: and at his presence they vanish, as instantly as wax melteth before the fire.

At the seventh verse the psalmist compares this procession of the ark to that ancient one before the children of Israel, when Moses led them in the wilderness: and he observes the gracious influence of God's protection. — He sustained them in the barren wilderness — then they discomfited their enemies, Og, king of Basan, &c. — and they enriched themselves with their spoils. —

At the fifteenth he applies what he before said to his purpose; Zion, whither the ark was now going, was by no means inferior to the hill of Basan, where God did the great things before-mentioned — and was superior to it, because the almighty God had chosen it for his residence — and from thence would protect his people — and subdue their enemies — all which is very finely expressed, and with inimitable elegance described.

At the twenty-fourth he describes the present solemn procession, which is supposed to be the occasion of the psalm.

At the twenty-eighth he prays for a continuance of God's blessings.

And at the thirty-second, &c. he concludes, as it was fit on this joyful occasion, with thanksgivings and praises to God.

suffered

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suffered the ark, for several years, to be without any covering : and, being shortly to engage some powerful enemies, he earnestly begs the presence of God with him, in that very form which Moses had directed the priests to use, every time they took up the ark to set forward towards the land of Canaan, Numb. x. 35. When the ark set forward. Moses said : *Rise up, Lord! and let thine enemies be scattered; and let them who hate thee, flee before thee.*

It should be remembered, that this ascension of the ark (in which the divine presence was peculiarly manifested by a visible appearance) to mount Zion; was a remarkable emblem of the far more glorious ascension of our Saviour, Christ, after he had overcome death, into the highest heavens.

Ver. 1. Let God arise, and let his enemies be scattered : let them also who hate him flee before him.

2. Like as the smok vanissheth, so shalt thou drive them away. And like as the wax melteth at the fire, so let the ungodly perish at the presence of God.

3. But let the righteous be glad, and rejoice before God : let them also be merry and joyful.

4. O sing unto God, and sing praises unto his name; magnify him who rideth upon the heavens, as it were upon a horse : praise him in his name Jah (c), or Jehovah, and rejoice before him.

5. He is a father of the fatherless, and defendeth the cause of the widow, even God in his holy habitation, *his ark or tabernacle.*

6. He is the God who maketh men to be of one mind in an house (d); or he provideth for the destitute, and bringeth the prisoners out of captivity, but letteth the runagates continue in scarceness, or in want. He reduceth the rebellious and cruel oppressors to the same low condition that they have brought many others into.

(c) Ver. 4. How the mistake happened I know not, but in most of the common copies, instead of, *Praise him in his name, Jah*, it is, *praise him in his name, Yea, and rejoice before him*. But this is corrected in the late editions. Mr. Johnson occasioned the correction.

(d) Ver. 6. *Who maketh men to be of one mind in an house.*] This is the construction which the LXX have given this passage; but the Hebrew may be translated, as the Syriac and Æthiopic versions have rendered it, *who maketh the lonely or solitary to dwell at home*. Which Dr. Hammond thus explains: "One who is quite alone, destitute of friends and relations to assist and support him, is forced to seek abroad for relief, except some merciful person will take care of him. And he who doth so, is fitly styled, One who maketh him dwell at home," i. e. relieves him that he need not go abroad. And this attribute of God is very properly mentioned in this place, where it is joined with his being a father to the fatherless, and bringing the captives out of slavery.

E e

7. O God

+ Grace - Is not Mr. Johnson, author of a Latin critical Version of the Psalms (who is so frequently well spoken of in the notes of this Pamphlet & Exposition) the author of this Book likewise

7. O God! when thou wentest forth before the people of Israel out of Egypt; when thou wentest through the wilderness;

8. The earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, who is the God of Israel.

9. Thou, o God! sentest a gracious rain upon thine inheritance, in that barren wilderness, and refreshedst it when it was weary.

10. Thy congregation shall, or did, dwell therein, there was a sufficient supply of manna for all that vast multitude; for thou, o God! hast, of thy goodness, prepared for the poor distressed people, who were in great want of it.

11. The Lord gave the word, great was the company of the preachers, or those who published it. The Lord made them so victorious, that they returned with songs of triumph, and the very women published the victory, Exod. xv. 20, 21. saying:

12. Kings with their armies did flee, and were discomfited; and they of the household, they who staid at home in the camp had a share of the plunder, and divided the spoil.

13. Though ye have lien among the pots, the bricks and dirt of Egypt, yet shall ye be, or yet ye were, as the wings of a dove that is covered with silver wings, and her feathers like gold. Ye were adorned, and enriched, with the spoils of your enemies.

14. And after this, when the Almighty scattered the kings of the seven nations for their sakes, then were they as white, and as illustrious, as the snow in Salmon, when the sun-beams shine full upon it.

15. As the hill of Basan, so is God's hill of Zion, even a high hill, as the hill of Basan.

16. Why hop, or leap, ye so, ye high hills? Why are ye so elated, and proud with your lofty tops? For this is God's hill, in the which it pleaseth him to dwell; yea, the Lord will not leave this, as he hath done the other places where the ark resided, Shiloh, Kirjath-jearim, &c. but will abide in it for ever. This, or the neighbouring hill of Moriah, whereon the temple shall be afterwards built, and which may be considered as a part of this, shall be the lasting and settled place of his residence, so long as he shall be pleased visibly to manifest his divine presence to his people.

17. And let not the heathen boast of their numerous forces, for nothing can withstand the almighty power of our God; who from this holy hill will protect us; for the chariots of God are twenty thousand, even thousands of angels; and the Lord is among them, as in the holy place of Sinai; i. e. The Lord is among them in the holy place on Zion, as on Sinai he visibly appeared at the giving of the law.

18. Thou art gone up on high, thou hast led captivity captive (e), and received gifts for men, yea, even for thine enemies,

(e) Ver. 18. Thou hast led captivity captive.] This is applied to our Saviour by St. Paul, Eph. iv. 8. And, indeed, many learned men have that

that the Lord God might dwell among them! Of this, the glorious success of our arms under thy especial providence, is a convincing proof: and in consequence of our victories it is, that we are now enabled, in this triumphant manner, to carry up thy holy ark unto the place that thou choosest to dwell in.

19. He is our God; even the God of whom cometh salvation: God is the Lord, by whom we escape death.

20. God shall wound the head of his enemies; and the hairy scalp of such an one as goeth on still in his wickedness.

21. The Lord hath said, I will bring my people again, as I did from Babel, when they first entered the land of Canaan: mine own people will I bring again, as I did sometime, or once upon a time, from the deep of the red sea.

22. That thy foot may be dipped in the blood of thine enemies (f), and that the tongue of thy dogs may be red through the same.

23. It is well seen, o God! how thou goest (g) this day; how thou, my God and king! goest in the sanctuary.

24. The singers go before, the instrumental music, the minstrels follow after; they close the procession; in the midst are the damsels dancing and playing with the timbrels.

thought, that several parts of this psalm in it's mystical meaning did relate to him: and Dr. Hammond has applied it to that sense throughout.

(f) Ver. 22. *That thy foot may be dipped in the blood of thine enemies.*] This is a fine expression, to shew the absolute conquest which they should gain over them: and the same thing is mentioned, Ps. lvi. 9. where it is said of the righteous, that he should *wash his footsteps in the blood of the ungodly*. A fine writer of our own seems to have been so affected with this circumstance, that in one of his most celebrated performances he has borrowed the thought, where he makes an enemy of Cæsar's, in describing him after the battle of Pharsalia, mention this as one of the most affecting circumstances which a fiery imagination could think of, that his *horses hoofs were wet with Patrician blood*.

(g) Ver. 23. *It is well seen, o God! how thou goest, &c.*] This is thought, by Dr. Hammond, to relate to the ark of God, when it went before the Israelites under Moses; and to this, I suppose, he was led by the Chaldee paraphrasts, who took it in that sense: but bishop Patrick takes it to be a description of the procession at the very time, which gave occasion to the psalm, viz. when DAVID carried the ark to Mount Zion. And what seems to confirm this is the mention of those four tribes and no more, ver. 27. For if this procession was any of those first mentioned, it is very strange that DAVID should mention just those four tribes and not all the rest as well: but if this procession was that which bishop Patrick supposes it, then the reason is plain why he mentions those and no more. For, we are told, 1 Chron. xv. 3. DAVID gathered all Israel, the whole twelve tribes, to bring up the ark. Now the tribe of Benjamin was so closely joined to that of Judah, that it was in effect a part of it; for a portion of the territory which belonged to Benjamin, fell within the walls of Jerusalem itself; and a bare inspection of a map of Judæa will shew that Zabulon and Naphtali were the two tribes that were set the

25. *My summons to all the twelve tribes of Israel was to this purpose, 1 Chron. xv. 3. Give thanks, o people of Israel! unto God, the Lord, in the congregation, from the ground of the heart.*

26. *And ye readily obeyed it. For all the whole nation is here assembled, or at least all the chiefs of it; for here is little Benjamin, which tribe, though it be smallest in number, yet, not the least in honour; for out of him sprang Saul, the first king of Israel, and therefore I call him, their ruler. And here are the princes of Judah, mine own royal tribe, of whom our father foretold that the law-giver should not fail between his feet, their counsel; and not only those other tribes that are near unto us, but even the most distant, the remotest of them all, the princes of Zabulon, and the princes of Nephthali.*

27. *As a reward of this your pious care in attending the solemn introduction of God's ark into the sacred place that I have appointed for it; thy God hath sent forth strength for thee: Stablish the thing, o God! that thou hast wrought in us,*

28. *For thy temple's, or tabernacle's, sake at Jerusalem: and so shall kings bring presents unto thee;*

29. *For, when the foreign armies which come against us, the company of the spear-men, and multitude of the mighty are by thy power scattered abroad among the beasts of the people, those brutish and cruel people who threaten destruction to us; so that they humbly bring pieces of silver or tribute, and when he, [God] hath scattered the people who delight in war;*

30. *Then shall the most distant nations, terrified by their example, acknowledge thy godhead; then shall the princes come out of Egypt, and even the Morian's land, the land of Ethiopia, shall soon stretch out her hands, and make her supplication unto God.*

31. *These people I thus exhort: sing unto God, o ye kingdoms of the earth: o sing praises unto the Lord!*

32. *Who sitteth in the heavens over all, as he sitteth in the tabernacle over the ark; lo! he doth send out his voice, yea, and that a mighty voice.*

33. *Ascribe ye the power to God, over Israel: his worship and strength is in the clouds.*

34. *O God! wonderful art thou in thy holy place: even the God of Israel: he will give strength and power unto his people from thence: blessed, therefore be God.*

greatest distance from Jerusalem: so that Benjamin and Judah were at home, and saying that they were there, and Zabulon and Nephthali, is including the wall; and is as much as to say the whole twelve tribes were there present, The most distant as well as those who were near. So that, at the time when this psalm was composed, the land was settled in the same state it continued in for a long time after, and was in at the time of DAVID's reign.

AS a great part of this psalm is most applicable to DAVID's distress at that time, it is most likely that he made it when he was under the persecution of Saul: and bishop Patrick supposes that he revised it again, upon those straits to which he was reduced by Absalom; at which time he supposes him to have added ver. 36. where he mentions Zion. For that was not in the possession of the Israelites during the reign of Saul.

Every one must perceive, there are some passages in this psalm which are not at all applicable to DAVID; but were fulfilled at the passion of our BLESSED SAVIOUR. Theodoret observes, it is prophetic, and foretold the sufferings of our SAVIOUR, and the final destruction of the Jews, on that account. The title of it in the Syriac version says the same thing.

Ver. 1. Save me, o God! for the waters are come in, even unto my soul.

2. I stick fast in the deep mire, where no ground is firm: I cannot wade through: I am come into deep waters, so that the floods run over me, and I am ready to sink in this sea of afflictions.

3. I am weary of crying, my throat is dry; my sight faileth me for waiting so long upon my God: I am tired of looking for thy saving help.

4. They who hate me without a cause are more in number than the hairs of my head: they who are mine enemies, and would destroy me, guiltless, are mighty. And, therefore, my condition is extremely wretched, when mine enemies are, not only very numerous, but very powerful too.

5. I paid them the things that I never took: I made them satisfaction for pretended wrongs, that I had never done them; this thou well knowest, for, o God! thou knowest my simpleness, all my indiscretions, and my greater faults are not hid from thee.

6. Let not them who trust in thee, o Lord, God of hosts! be ashamed for my cause: let not those who seek thee be confounded through me, o Lord, God of Israel!

7. And why? — Because for thy sake have I suffered reproof, and shame hath covered my face. I am brought into this trouble because I depend wholly on thee, and will not use any unlawful means to right myself. See 1 Sam. xxiv. 10, &c.

8. I am become a stranger unto my brethren; even an alien unto my own mother's children,

9. For the zeal of thine house hath even eaten me (b); and the rebukes of them who rebuked thee are fallen upon me.

Ver. 9. The zeal of thine house, &c.] This is applied to our Saviour upon his driving the buyers and sellers out of the temple, John ii. 17

10. I wept and chastened myself with fasting, *for my own sin and those of the nation, in hopes of intreating thy blessing upon us and that was turned to my reproof; as an argument of my weakness, or my hypocrisy.*

11. I put on sack-cloth also, and they jested upon me.

12. *The rulers and judges, they who sit in the gate (i) speak against me; and the worst of the people, the drunkards, make songs upon me. The sottish and profligate wretches make me the subject of their drunken merriment.*

13. But, o Lord! notwithstanding my condition is so miserable, I will make my prayer unto thee in an acceptable time.

14. Hear me, o God! in the multitude of thy mercy; even in the truth of thy salvation.

15. Take me out of the mire, that I sink not: o let me be delivered from them who hate me, and out of the deep waters!

16. Let not the water-flood which I have been speaking of, viz. the power of mine enemies, drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

17. Hear me, o Lord! for thy loving-kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18. And hide not thy face from thy servant, for I am in trouble: o haste thee, and hear me!

19. Draw nigh unto my soul and save it. O deliver me, because of mine enemies!

20. Thou hast known my reproof, my shame, and my dishonour; for mine adversaries are all in thy sight.

21. Thy rebuke hath almost broken my heart: I am full of heaviness; I looked for some to have pity on me, but there was no man; neither found I any to comfort me, and condole with me.

and it is difficult to say, what precise meaning it had in respect of DAVID. But as the tabernacle is, sometimes stiled *God's house*; so it may mean, perhaps, that DAVID's desire of attending God's worship before that, not being satisfied, he pined and wasted away for want of it: and the same persons who prevented him from enjoying that happiness were the very men who were the greatest enemies to God and his religion.

(i) *Ver. 12. They who sit in the gate.*] In ancient times the courts of public judicature were held in Judæa, in some convenient place at the gate of the city. We read of such an one, Ruth iv. 1, &c. And Prov. xxii. 22. *Not to oppress the afflicted in the gate,* means, not to oppress them in judgment, under colour of the law. So 2 Sam. xv. 2. *Abshalom stood beside the way of the gate, and when any man who had a controversy, or law-suit, came to the king for judgement, then he said, &c.* This expression, therefore, *They who sit in the gate,* is only a periphrasis for the judges, or grave senators, of the people.

22. They

22. They gave me gall to eat (*k*) ; and, when I was thirst^y they gave me vinegar to drink ; instead of relieving me, and alleviating my misfortunes, they increased and aggravated them.

23. But thou, o God ! shalt punish them severely for this their unrighteous and cruel behaviour : thou shalt let their table be made a snare to take themselves withal ; and thou shalt let the things which should have been for their wealth, be unto them an occasion of falling.

24. Thou shalt let their eyes be blinded that they see not ; and ever bow thou, or thou shalt ever bow down their backs.

25. Thou shalt pour out thine indignation upon them, and let thy wrathful displeasure take hold of them.

26. Thou shalt let their habitation be void, and shalt suffer no man to dwell in their tents.

27. For they persecute him whom thou hast smitten, and they talk how they may vex them whom thou hast wounded.

28. But thou shalt let them fall from one wickedness to another, and not come into thy righteousness.

29. Let them, or they shall, be wiped out of the book of the living (*l*) ; and not be written among the righteous.

30. But, as for me, when I am poor and in heaviness, thy help, o God ! shall lift me up.

31. I will praise the name of God with a song, and magnify it with thanksgiving.

32. This also shall please the Lord better than sacrificing a bullock that hath horns and hoofs.

33. The humble shall consider this and be glad. Seek ye after God, and your soul shall live.

34. For the Lord heareth the poor, and despiseth not his prisoners : despiseth not his people, though they be in the most abject condition.

(*k*) Ver. 22. *They gave me gall to eat.*] This was only figurative in respect of DAVID, as 'it is here expressed ; but it was literally true of our SAVIOUR on the cross. And, therefore, what follows may, as truly, and, perhaps, more properly, be considered as predictions of the punishment which should be inflicted on the persecutors of our LORD, than as imprecations on David's enemies : and this sense the original doth very well bear. See note on Psalm lvi.

(*l*) Ver. 29. *Let them be wiped out of the book of the living.*] This means no more, than that they should be cut off and die before the usual time. For Mr. Johnson has observed, that, as God is sometimes represented as recording and entering in a book, the conception, birth, sufferings, actions, and punishments of his people ; so here, and in other places, he is represented as keeping a list, or roll, in which the names of all his people are entered. This allusion seems to have been taken from the custom of the generals and commanders of armies, who, upon the death or desertion of a soldier, strike him out of the muster-roll. This is what Ezekiel alludes to, chap. xiii. 9. where he calls it, *The writing*

35. Let heaven and earth, therefore, praise him. The sea, and all that moveth therein.

36. For God will save Zion, and build the cities of Judah; that men may dwell there, and have it in *secure* possession.

37. The posterity also of his servants shall inherit it; and they who love his name shall dwell therein.

P S A L M LXX.

Almost the same as the latter part of the 40.

THIS Psalm is almost word for word the same with the latter part of the fortieth: but as there is some little difference in every verse, bishop Patrick thinks, that, in some new danger, and, probably, that into which Absalom brought him, DAVID took a review of it, and, with some little alterations, composed this as a distinct prayer.

Ver. 1. Hasten thee, o God! to deliver me: make haste to help me, o Lord!

2. Let them be ashamed and confounded, who seek after my soul; let them be turned backward and put to confusion who wish me evil.

3. Let them, for their reward, be soon brought to shame, who cry over me, "There, there, *so would we have it.*"

4. But let all those who seek thee be joyful and glad in thee and let all such as delight in thy salvation, say alway: "The Lord be praised!"

5. As for me, I am poor and in misery; hasten thee unto me, o God!

6. Thou, and thou alone, art my helper and my redeemer; o Lord! therefore, make no long tarrying, *lest I perish.*

P S A L M LXXI.

14 Day (m)

BISHOP PATRICK says, though this Psalm wants an inscription, yet DAVID is generally thought to be the author of it. And, if he made it, it is plain it was whilst he was under those misfortunes which Absalom reduced him to, for it was in his old age. The first part of it is pretty near the same with Psalm XXXI.

see 31.

Ver. 1. In thee, o Lord! have I put my trust, let me never be put to confusion, but rid me *of my trouble*, and deliver me in thy righteousness. Incline thine ear unto me, and save me,

of the house of Israel; and, to be written, or entered, in that list, signified the same as being acknowledged for one of God's people. Isaiah, likewise, alludes to the same thing, chap. iv. 3. And, as great immorality and apostacy (such as is the subject of this psalm) may well be considered as a sort of spiritual desertion, this allusion seems to have been used here with great propriety.

2. Be

2. Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3. Deliver me, o God! out of the hand of the ungodly; out of the hand of the unrighteous and cruel man.

For thou, o Lord God! art the thing that I long for: thou art my hope even from my youth.

5. Through thee have I been holden up ever since I was born: thou art he who took me out of my mother's womb; therefore my praise shall be always of thee.

6. I am become, as it were a monster, or a wonder unto many; there are many who wonder as much at my confidence in thee, as they do at my falling so suddenly into this calamity, but, notwithstanding their reproaches, my sure trust is in thee.

7. O let my mouth be filled with thy praise! that I may sing of thy glory and honour all the day long.

8. Cast me not away in the time of age: forsake me not when my strength faileth me.

9. For mine enemies speak against me, and they who lay wait for my soul, or my life, take their counsel together, saying: "God hath forsaken him, persecute him and take him, for there is none to deliver him."

10. Go not far from me, o God, my God! haste thee to help me.

11. Let them, or they shall, be confounded and perish who are against my soul: let them be confounded with shame and dishonour, who seek to do me evil.

12. As for me, I will patiently abide alway, and praise thee more and more.

13. My mouth shall daily speak of thy righteousness, and salvation, for I know no end thereof.

14. I will go forth in the strength, or under the protection, of the Lord God: and I will make mention of thy righteousness only.

15. Thou, o God! hast taught me from my youth up until now: therefore will I tell of thy wonderful works.

16. Forsake me not, o God! in mine old age, when I am grey-headed, untill I have shewed thy strength unto this generation, and thy power unto all them that are yet for to come.

17. Thy righteousness, o God! is very high, and great things are they that thou hast done; o God! who is like unto thee?

18. O what great troubles and adversities hast thou shewn me in times past, under the persecution of Saul! and yet didst thou turn and refresh me; yea, and broughtest me from the deplorable condition in which I then was, and, as it were, from the deep of the earth again.

19. Thou hast brought me to great honour, and comforted me on every side. Why then should I despair in my present distress?

20. And therefore will I praise thee, and thy faithfulness, o God! playing upon an instrument of music: unto thee will I sing upon the harp, o thou holy one of Israel?

21. My lips will be fain (*m*), or glad, when I sing unto thee: and so will my soul which thou hast delivered.

22. My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, who seek to do me evil.

P S A L M LXXII.

THIS Psalm was composed by DAVID, when he placed Solomon on the throne, and caused his subjects to acknowledge him as their sovereign, 1 Chron. xxix. 24. The sight of this raised the spirits of the good old king, and he indited this poem upon the occasion; when the spirit of God directed him to use some expressions in it, which ran in so high a strain, that they are properly applicable to none but Christ, as the Jews themselves do interpret them.

Ver. 1. Give the king thy judgments, o God! and thy righteousness unto the king's son.

2. Then shall he judge the people according unto right: and defend the poor.

3. The mountains also shall bring peace: and the little hills righteousness (*n*) unto the people.

4. He shall keep the simple folk, or poor people, by their right, secure their property, defend the children of the poor, and punish the wrong doer.

5. They shall fear thee, o Solomon! and much more the Messiah, that great prince of whom thou art but an humble type, as long as the sun and moon endureth, from one generation to another.

6. He shall come down not to tyrannize over and oppress his people; but, like the gentle rain into a fleece of wool, to cool and cherish the bearer of it: and even as the fruitful drops that water and replenish the earth.

7. In his time shall the righteous flourish; yea, and abundance of peace, so long as the moon endureth.

(*m*) *Ver. 12.* My lips will be fain.] Fain is an old word, pretty much out of use, but not wholly; for in the common speech we frequently say, I would fain know, I would fain see; i. e. I would gladly know, or I would gladly see: so that it is synonymous to glad, as the sense of this verse requires.

(*n*) *Ver. 3.* The mountains shall bring peace, and the little hills, righteousness.] This is plainly a figurative expression; and that seems the most easy and natural sense of it, which Dr. Hammond gives it; whose paraphrase is, "Both the highest and the lower judicatures move so regularly that, the whole kingdom may be governed peaceably and justly." And this exposition is approved by bishop Patrick,

8. His dominion also shall be from the one sea to the other, *from the Red sea to the Mediterranean; and from the flood unto the world's end, from the river Euphrates to the border of Ægypt. And thus shall his kingdom be the most illustrious type of the glorious kingdom of Christ, which shall spread itself throughout the world.*

9. For they who dwell in the wilderness shall kneel before him: and his enemies shall lick the dust.

10. The kings of Tharfis, and of the isles, *in the Mediterranean sea*, shall give him presents; the kings of Arabia and Saba shall bring him gifts.

11. *Thus shall he be a type of the Messiah; of whom it may strictly be said, that all kings shall fall down before him, and all nations shall do him service.*

12. For he shall deliver the poor when he crieth: the needy also, and him who hath no helper.

13. He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14. He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15. He shall live; and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16. *If there shall be an heap of corn or an handful of corn (o), sown in the earth, high upon the hills, or upon the very top of the high hills, it shall thrive; so that his fruit, or the fruit or product of it, shall shake and make a noise like the cedars of Libanus, when they are moved with the wind: and in his time things shall flourish and be green in the city, even like grass upon the most fruitful places of the earth.*

(o) Ver. 16. *There shall be an heap of corn, &c.*] It is pretty clear that this verse was intended to describe the flourishing state of Solomon's kingdom, and the great plenty there should be in his peaceful reign. Now the word which is rendered *a heap* of corn, signifies more properly a *very small quantity*, and, as we may say, an *handful*; and the tops of high hills are known generally to be parched up, dry, and barren: so that, as Dr. Hammond observes, this is an excellent poetical description of the greatest plentifulness, when a handful of corn, sown in the barrenest soil, shall yet bring forth so prosperously: for it's being said, that it's fruit should shake, or make a noise, like the cedars of Libanus, was intended to express the largeness of the crop, and the surprizing increase of it.

The latter part of the verse runs clearer in the other translation: *and they of the city shall flourish like grass upon the earth*: i. e. Sciences, and arts, and trades shall flourish as remarkably in the city, and answer as well to the professors and practitioners of them, as this plentiful produce now spoken of, answers the expectation of the industrious husbandman.

17. His

17. His name shall endure for ever, his name shall remain under the sun among the posterities; *and much more the name of the Messiah, whose type he is; all of whom shall be blessed through him, and all the heathen shall praise him.*

18. Blessed; *therefore*, be the Lord God; even the God of Israel, *from whom all these blessings flow; and who only doeth wondrous things.*

19. And blessed be the name of his majesty for ever; and all the earth shall be filled with his majesty, Amen; *so be it for ever; Amen.*

P S A L M LXXIII.

Asaph
THIS Psalm is attributed to Asaph; either the singer, who was famous in DAVID's time, 1 Chron. vi. 39, or; as bishop Patrick thinks, the seer, who lived in Hezekiah's reign, 2 Chron. xxix, 30. It seems to have been composed with pretty much the same design as Psalms xxxvii. and xlix.

Ver. 1. Truly, God is loving unto Israel: even unto such as are of a clean, *an upright heart. This is the position I maintain, notwithstanding those instances which seem at first sight to prove against it.*

2. Nevertheless, *though I am now thoroughly convinced of it, I was at one time almost of the opposite opinion: my feet were almost gone, my treadings had well nigh slipped.*

3. For why? I was grieved at the wicked: *and because I do also see the ungodly in such prosperity.*

4. For they are, *to all appearance*, in no peril of death; but are lusty and strong:

5. *I thought with myself*; they come in no misfortune like other folk: neither are they plagued like other men.

6. And this is the cause (p) that they are so holden with pride, and overwhelmed with cruelty.

7. Their eyes swell with fatness, and they do even what they lust.

8. They corrupt other, and speak of wicked blasphemy: their talking is against the most high.

9. For they stretch forth their mouth unto, *or against*, heaven: and their tongue goeth through the world. *They calumniate all good men upon the earth; without distinction.*

10. Therefore fall the people unto them, *their bold presumption gains them admirers*; and thereout suck they no small advantage:

(p) *Ver. 6. This is the cause, &c.] This runs otherwise in the other translation: Therefore pride compasseth them about as a chain, for ornament: violence covereth them as a garment.*

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11. Tush! say they, how should God perceive it? is there knowledge in the most high?

12. Lo! these are the ungodly, these prosper in the world; and these have riches in possession; and I said to myself, *if this is the case, what good will my righteousness do me?* Then, at this rate, have I cleansed my heart in vain, and in vain have I washed my hands in innocency, or among the innocent, in token of my innocency.

13. All the day have I been punished by these men for my integrity: and chastened every morning, as surely as the day returned.

14. Yea, and I had almost said, even as they do, *that thou dost not regard the actions of men;* but, lo! then I recollected that by this decision I should have condemned the generation of thy children; all good men who ever lived.

15. Then thought I to understand this; but it was too hard for me.

16. Untill I went into the sanctuary of God, and besought thee to enlighten my understanding; and then understood I the end of these men.

17. Namely, how thou dost set them in slippery places; and in the end thou castest them down and destroyest them.

18. And this thou dost in an instant, when they expect no such thing; for, o! how suddenly do they consume, perish, and come to a fearful end!

19. Yea, even like as a dream when one awaketh, vanishes out of one's thoughts, so shalt thou make their image to vanish out of the city: their imaginary glory shall come to nothing, and even their memory shall be forgotten.

20. Thus I confess my heart was grieved, and it went even through my reins: I envied their prosperity, and it went to my very heart.

21. So foolish was I, and ignorant, even as it were a beast before thee; which mindeth only the present, and reflecteth not upon what is to come.

22. Nevertheless, I might have known better, for I am always by thee, under thy protection, for thou hast holden me by my right hand, and preserved me.

23. Thou shalt guide me with thy counsel, out of the troubles which now oppress me; and, after that, receive me with glory.

24. Whom have I in heaven to depend upon, but thee? and there is none upon earth whom I desire in comparison of thee, to assist me.

25. My distress is sometimes so great, that my flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26. For, lo! they who forsake thee, notwithstanding their seeming prosperity, shall perish: thou hast destroyed, or shalt destroy, all them who commit fornication against thee, and give themselves up to the service of other Gods.

27. But *the conclusion, therefore, of the whole matter, is this; it is good for me, and for every man, to hold me fast by God; to put my trust in the Lord God; and to speak of all thy works in the gates of the daughter of Zion.*

P S A L M LXXIV.

*Another
Asaph*

THIS Psalm is ascribed to an author of the same name as the former, but not to the same person: for the occasion of this psalm, was, the destruction of Jerusalem, by Nebuchadnezzar; to which time, neither of the persons mentioned in the preface to Psalm lxxiii, could have lived. It was written in the captivity, and contains a sad lamentation for the destruction of that holy and fine city.

Ver. 1. O God! wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture? *Thine own peculiar people, whom thou hast cherished and fed, as a shepherd doth his flock.*

2. O think upon thy congregation! which thou hast purchased and redeemed of old.

3. Think upon the tribe of thine inheritance: and mount Zion wherein thou hast dwelt.

4. Lift up thy feet *nimbly; make haste*, that thou mayest utterly destroy every enemy who hath done evil in the sanctuary.

5. Thine adversaries roar in the midst of thy congregations, and set up their banners for tokens *of their victory.*

6. He who hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7. But now they break down all the carved work thereof, with axes and hammers.

8. *Yea*, they have set fire *even* upon the holy places; and have defiled *and broken down* the *sacred* dwelling place of thy name, even unto the ground.

9. *Yea*, they said in their hearts, Let us make havoc of them altogether: thus have they burned up all the houses, *or synagogues*, of God in the land.

10. We see not our tokens *of thy presence among us, as we did in Solomon's temple, when that was standing*; there is not one prophet more *(q)* to comfort us in the time of our desolation; no not one is there among us who understandeth any more *how long our captivity will last.*

11. O God! how long shall the adversary do this dishonour? how long shall the enemy blaspheme thy name? for ever?

(q) Ver. 10. There is not one prophet more.] From hence it is concluded that the Psalm was made towards the latter end of the captivity; for in the beginning of it they had prophets.

12. Why

12. Why withdrawest thou thy hand from helping us? *Why dost thou stand as a careless and unconcerned spectator? Why pluckest thou not thy right hand out of thy bosom, and why exercisest thou not thy mighty power to consume the enemy?*

13. *We can apply no where else for protection, for God is my king of old, may our nation say; and all the help that is done upon earth, whoever may be the visible agent, he doeth it himself.*

14. *In times past thou hast done mighty things for our forefathers, thou didst divide the sea for them through thy almighty power, and thou breakest the heads of the dragons, their enemies, in the waters, thou drownedst them in the sea.*

15. *Yea, thou smotest the heads of Leviathan (r), that monstrous tyrant, with his unweildy host, Pharaoh, and all his army, in pieces; and gavest him to be meat for the people, the inhabitants, in the wilderness, the fowls of the air and the beasts of the land.*

16. Thou broughtest out fountains, and waters out of the hard rocks, thou driedst up the mighty waters of the Red sea.

(r) *Ver. 15. Thou smotest the heads of Leviathan, &c.*] I have had occasion to observe before, that in DAVID's writings, nothing is more common with him, than to compare his enemies to ravenous beasts, or to such animals as, in some property or other, seem to resemble them. In imitation of which, perhaps, or, as I should rather think, because it was a usual thing with the writers of those eastern nations at that time, Asaph here compares the vast host of Pharaoh to that prodigious creature the whale. So the Targum says, "Thou crushedst the heads of the dragons, and drownedst the Egyptians in the sea; thou brokenst the heads of the strong ones of Pharaoh." If we observe this hint, the resemblance here intended, was in the great strength of this creature; and when any man has well considered the description of this animal in the book of Job, he will be the better able to discern the beauty of this allusion, where the Psalmist compares the very numerous and mighty host of Pharaoh, to the Leviathan. — And if this be the meaning of the heads of Leviathan, there can be no doubt but that the people in the wilderness, to whom they were given to be meat, must be those inhabitants of the wilderness who are figuratively called people; and who devoured the dead bodies of the Egyptians, which the sea cast on shore; viz. The fowls of the air, and the beasts of the land. So that the meaning of this, is just as if it had been said, that Goliath's curse had been fulfilled upon them; 1 Sam. xvii. 44. *I will give thy flesh unto the fowls of the air, and to the beasts of the field.* And it looks as if this was a common and proverbial expression in those days to denote the overthrow of an enemy. For we see, DAVID, who would not have been fond of following such an example, returns Goliath's curse with little difference, only attributing his success to God, and not to his own power. — *And I will give the carcases of the best of the Philistines this day, unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.*

18. The

17. The day is thine, and the night is thine; thou hast prepared the light and the sun.

18. Thou hast set *and disposed* all the borders of the earth; thou hast made summer and winter.

19. Remember this, *therefore I beseech thee*, o Lord! how the enemy hath rebuked, *or reproached thee*; and how the foolish people hath blasphemed thy name.

20. O deliver not the soul of thy church, *which, like a turtle-dove, can do nothing but mourn*, unto the multitude of the enemies; and forget not the congregation of the poor, *distressed Jews*, for ever.

21. Look upon the covenant, *in which thou hast promised unto our fathers to give the land of Canaan to their posterity*; for all the earth, *all the land of Judea, is so far from being possessed by thy people, that it is possessed by blind idolaters and robbers*: it is full of darkness, and cruel habitations.

22. O let not the simple go away ashamed; but, let the poor and needy give praise unto thy name.

23. Arise, o God! maintain thine own cause; remember how the foolish man blasphemeth thee daily, *and boasts that his Gods are more powerful than thee*.

24. Forget not the voice of thine enemies; for the presumption of them who hate thee, increaseth ever more and more.

P S A L M LXXV.

BISHOP PATRICK supposes this Psalm to have been made by Asaph, the seer mentioned 2 Chron. xxix. 30. after the great deliverance of Jerusalem from the numerous and formidable army of Sennacherib, for the use of Hezekiah. And as this seems to be as proper a date for it as any, so it will help us in understanding it, if we suppose that good king speaking throughout.

Ver. 1. Unto thee, o God! do we give thanks; yea, unto thee do we give thanks.

2. Thy name also, *or because thy name is so high*; and that do these thy wonderous works, *which we have seen in the miraculous destruction of Sennacherib's army* declare.

3. When I find a convenient time, and receive the congregation (s), and hold our public and solemn assemblies in a regular manner, I shall, *or will*, judge according unto right.

4. *At present the land is in great confusion*; the earth is weak, and all the inhabitants thereof; I almost alone support the spirits of my chief officers and good subjects: I bear up the pillars of it.

(s) *Ver. 3. When I receive the congregation.*] This passage is a little difficult upon account of the various acceptations of the original words; but all the ancient versions render it in this sense: *When I shall have a proper or convenient time.*

5. But,

5. But, when things are settled, I said, or I will say, unto the fools, deal not so madly; and to the ungodly, set not up your horn on high.

6. Set not up your horn on high, and speak not with a stiff neck.

7. For promotion, preservation, and success, cometh neither from the east, nor from the west, nor yet from the south; in vain will ye pretend to account for this destruction of our enemies.

8. And why? because God is the judge. (t) it is he alone who dwelleth in his temple, who putteth down one, and setteth up another.

9. It is he who punisheth the wicked, for in the hand of the Lord there is a cup (u), and the wine is red; it is full mixed, and he poureth out of the same.

10. As for the dregs thereof, the severest portion of his punishment, all the ungodly of the earth shall drink them, and suck them out.

11. But, as for me, I will talk of the God of Jacob, and praise him for ever. And let every good man join with me; this is the proper way to gain my favour and countenance.

12. For, in imitation of the great and just God, all the horns of the ungodly also will I break: and the horns of the righteous shall, by me, be exalted.

PSALM LXXVI.

IF we will give credit to the Septuagint version, this Psalm was made upon the same occasion with the last; and, accordingly, it is ascribed to Asaph. Indeed the author of the

(t) Ver. 7, 8. For promotion cometh neither from the east nor the from west, nor yet from the south. And why? God is the judge.] For the understanding this, we must suppose the author of it, or the king for whose use it was written, to be in the city of DAVID, Zion; and then consider the situation of that in respect of Jerusalem. For it appears from Psalm xlviii. 2. that Jerusalem lay to the northward of Zion; and as God was, in Hezekiah's time, always visibly resident in his temple, from that quarter alone were they to look for protection.

(u) Ver. 9. In the hand of the Lord there is a cup, &c.] See note on Psalm xvi. 6. It is not improbable, that the wine here mentioned may allude to the stupefying and intoxicating liquor which was given to criminals before their execution; either to hasten their death, or lessen their sense of the pains they were to suffer: for it was a mixture of poisonous and stupefying herbs infused in wine. Such it was, that was offered to our Saviour, which he refused to drink, Matt. xxvii. 34. And this I would suppose to be the drink of deadly wine, metaphorically mentioned, Psalm lx. 3. The intoxicating wine, by some rendered, the dregs of wine; by others, the wine of astonishment, &c. And if we suppose some such to have been in use at the time this Psalm was written, it will account for the mixture here spoken of: a circumstance, which, otherwise, it may be difficult to explain.

life of DAVID, thinks it was made upon another occasion ; but he assigns no reason for it.

Ver. 1. In Jewry, or *Judab*, is God known ; his name is great in Israel.

2. At *Jeru-Salem* is his tabernacle, or temple ; and his dwelling in, or near the hill of, *Zion*.

3. Before the walls of this famous city, there brake he the arrows of the bow : and all the instruments of war, the shield, the sword, and the battle.

4. Thou, o *Zion* ! art of more honour, than the hills of the robbers, the strongest holds upon the most inaccessible mountains.

5. This we have lately had a proof of : the proud are robbed ; they have slept their fatal sleep ; and all the men whose hands were mighty have found nothing to defend themselves with against thee.

6. At thy rebuke, o God of Jacob ! both the chariot of war, and the horse are fallen.

7. Thou, even thou, art to be feared ; and who may stand in thy fight, when thou art angry ?

8. Thou didst cause thy judgments to be heard from heaven : the earth trembled and was still.

9. When God arose to judgement, and to help all the meek upon the earth.

10. The fierceness of man shall turn to thy praise ; and the fierceness of them shalt thou refrain.

11. Promise unto the Lord your God, and keep it, all ye who are round about him : bring presents unto him who ought to be feared.

12. He shall refrain the spirit of the most haughty princes ; and he is wonderful among the kings of the earth.

P S A L M LXXVII.

THIS Psalm likewise is said to be composed by one whose name was *Asaph* ; but it is not certainly known upon what occasion it was made. It is thought, however, to have been written when the people of Israel were distressed by *Sennacherib*, or else in the Babylonish captivity. It contains an earnest prayer to God for his assistance ; and the Psalmist concludes with exhorting his brethren not to despond ; but to keep up their spirits, by reflecting upon the many wonderful works which God had wrought for the preservation of their forefathers.

Ver. 1. I will cry unto God with my voice, even unto God will I cry with my voice, and he shall harken unto me.

2. In the time of my trouble I sought the Lord ; for my fore and ceased not in the night season ; my grief was very great ; and, as if I had a grievous boil in my flesh ; my anguish was so great that I could take no rest : my soul refused comfort.

3. When

3. When I am in heaviness I will think upon God: when my heart is vexed I will complain *unto him*.
4. *Though* thou holdest mine eyes waking, *and*, I am so feeble, that I cannot speak.
5. I have considered the days of old, and the years which are past.
6. I call to remembrance my song; and in the night I commune with my own heart, and search out my spirits.
7. *I say to myself*, will the Lord absent himself for ever? and will he be no more intreated?
8. Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?
9. Hath God forgotten to be gracious? and will he shut up his loving kindness in displeasure?
10. And I said, it is mine own infirmity, *to have such distrustful thoughts*: but I will remember, *on the other hand*, the years of the right hand of the Most Highest, *when he exerted his power for the defence of his people*.
11. I will remember the *wonderful works* of the Lord, and call to mind thy wonders *which were* of old time.
12. I will think also of all thy works; and my talking shall be of thy doings.
13. *For* thy way, o God! is holy; and who is so great a God as our God?
14. Thou art the God who doest wonders: and hast declared thy power among the people.
15. Thou hast mightily delivered thy people, even the sons of Jacob and Joseph (w).
16. The waters *of the red sea* saw thee, o God! the waters saw thee, and were afraid: the depths also were troubled.
17. The clouds poured out water, the air thundered, and thine arrows went abroad.
18. The voice of thy thunder was heard round about; the lightnings shone upon the ground; the earth was moved, and shook withal. *All the elements declared thy power*.
19. Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.
20. Thou leddest thy people like sheep; by the hands of Moses and Aaron.

(w) *The sons of Jacob and Joseph.*] The people of the Jews are very properly stiled the sons of Joseph, as well as Jacob: for, as Jacob was, under God, the author of their being; so was Joseph the preserver of it. The chaldee paraphraists understood it thus; for they say, *The sons which Jacob begat, and Joseph nourished.*

THIS Psalm contains a short account of the wonderful things which God had done for his people of Israel, from the time of their coming out of Egypt, to the time of David. As it concludes there, bishop Patrick well observes, that, probably it was made by that Asaph, who is called *the Singer*, and who lived in the time of David.

Ver. 1. Hear my law, o my people! incline your ears unto the words of my mouth.

2. I will open my mouth in a parable; I will declare hard sentences, *which are not credible of any other being; and of things which were done of old time.*

3. But things which we have heard, and known; and such as our father have told us:

4. That we should not hide them from the children of the generation to come; but to shew the honour of the Lord, and his mighty and wonderful works which he hath done.

5. He made a covenant with Jacob, and gave Israel a law, which he commanded our forefathers to teach their children:

6. That their posterity might know it, and the children which were as yet unborn;

7. To the intent, that when they came up to man's estate, they might shew their children the same;

8. That they might put their trust in God; and not to forget the works of God, but to keep his commandments;

9. And not to be as their forefathers, a faithless and stubborn generation; a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God.

10. Like as the children of Ephraim (x), who, being harnessed for war, and carrying bows against the Gittites, turned themselves back in the day of battle.

(x) *Ver. 10.* Like as the children of Ephraim, &c.] The action of the Ephraimites here hinted at, is not particularly recorded in scripture; except it be that which is obscurely intimated, 1 Chron. vii. 21. And Dr. Hammond sets this in the best light, from the Scholion of Kimchi: "This was done, says he, in the desert; and although the story be not mentioned in the law, or books of Moises; yet it is written in the books of the Chronicles; where, on occasion of Zabab the Ephraimite, and Shutelah, &c. it is added, *Whom the men of Gath who were born in that land slew, &c. And Ephraim their father mourned many days, and his brethren came to comfort him.*" From the circumstance of Ephraim's mourning, it appears that this happened before the Israelites entered into Canaan; and the manner of this relation shews, that it was a very sad and considerable slaughter. Kimchi collects the greatness of it well enough, viz. by comparing the sum of the Ephraimites, when they came out of Egypt, and were 40,500, with their number in the plains of Moab, which wa,

11. They

(2)

Asaph
The Singer

neither did
Moises
them -
the fault
of himself
nor of
fatherhood
in his
day -
the children
of the
generation
to come

+ 1 Chron: 7. 21. 22. The sons of Ephraim whom the men of Gath slew, because they came down to take away their cattle.

11. They kept not the covenant of God, and would not walk in his law;

12. But forgot what he had done, and the wonderful works that he had shewed for them.

13. Marvellous things did he, in the sight of our forefathers, in the land of Egypt; even in the field of Zoan, where Pharaoh kept his court.

14. He divided the red sea, and let them go through it; he made the waters to stand on an heap.

15. In the day time also, he led them with a cloud; and, all the night through, with a light of fire.

16. He clave the hard rocks in the wilderness, and gave them drink thereof, as it had been out of the great depth.

17. He brought waters out of the stony rock, so that it gushed out like the rivers.

18. Yet for all this, they sinned more against him; and provoked the Most Highest in the wilderness.

19. They tempted God in their hearts; and required meat for their lust.

20. They spake against God also; saying, Shall God prepare a table with provisions in the wilderness?

21. He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal; but can he give bread also, or provide flesh for his people? —

22. When the Lord heard this *murmuring*, he was wroth; so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23. Because they believed not in God, and put not their trust in his help.

24. So he commanded the clouds above, and opened the doors of heaven.

25. He rained down manna also upon them, for to eat; and gave them food from heaven.

26. So man did eat angels' food (*y*), or heavenly food; and they were satisfied: for he sent them meat enough.

“no more than 32,500, eight thousand short: whereas in that time, (about 38 years) most of the other tribes were greatly increased; and particularly the tribe of their brother Manasseh, which, at the numbering, was no more than 32,200, was increased to 52,700. And, to this flight, and defeat, and great slaughter of the Ephraimites, by the men of Gath, — an effect of their cowardice and unbelief, — the Psalmist here most probably refers.”

(*y*) Ver. 26. *So man did eat angels' food.*] The expression seems odd; but it is well enough explained by the Chaldee paraphrase; which says, *man did eat the food which came from the habitation of angels*; so that this verse is almost synonymous with the last, where it is called, *food from Heaven*.

27. He caused the east-wind to blow under heaven; and, through his power, he brought in the south-west wind.

28. He rained flesh upon them, as thick as dust; and feathered fowls, like as the sand of the sea, *innumerable*.

29. He let it fall among their tents, even round about their habitation.

30. So they did eat and were *well* filled, for he gave them their own desire; they were not disappointed of their lust, *of what they longed after*.

31. But, while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them; yea, and smote down the chosen men who were in Israel.

32. But, for all this, they sinned yet more; and believed not his wondrous works.

33. Therefore, their days did he consume in vanity; and their years in trouble.

34. *The effect of which was, that, when he slew them, they sought him, and turned them early, or immediately, and inquired after God.*

35. And they remembered that God was their strength; and that the high God was their redeemer.

36. Nevertheless they did but flatter him with their mouth; and dissembled with him in their tongue.

37. For their heart was not whole with him; neither continued they stedfast in his covenant.

38. But, he was so merciful, that he forgave their misdeeds, and destroyed them not *wholly*.

39. Yea, many a time turned he his wrath away; and would not suffer his whole displeasure to arise.

40. For he considered that they were but flesh; and that they were even as a wind that passeth away, and cometh not again.

41. Many a time did they provoke him in the wilderness; and grieved him in the desert.

42. They turned back and tempted God; and moved the holy one in Israel.

43. They thought not of his hand, *his power*; and of the day when he delivered them from the hand of their enemy.

44. How he had wrought his miracles in Ægypt; and his wonders in the field of Zoan.

45. *How* he turned their waters into blood, so that they might or could not drink of the rivers.

46. *How* he sent lice among them, and devoured them up; and frogs to destroy them.

47. *How* he gave their fruit unto the caterpillars; and their labour unto the locust.

48. *How* he destroyed their vines with hailstones, and their mulberry-trees with the frost.

49. *How*

49. *How* he smote their cattle also with hailstones; and their flocks with hot thunderbolts, *or balls of fire*.

50. *How* he cast upon them the furiousness of his wrath, anger, displeasure, and trouble; and sent evil angels, *or messengers of evil*, among them (x).

51. He made a way to his indignation, and spared not their soul, *their lives*, from death; but gave their life over to the pestilence.

52. And smote all the first born in Egypt; the most principal, and *the* mightiest in the dwellings of Ham.

53. But, as for his own people, he led them forth like sheep; and carried them in the wilderness like a flock.

54. He brought them out safely, that they should not fear; and overwhelmed their enemies in the sea.

55. And brought them within the borders of his sanctuary; even unto his mountain, which he purchased with his right hand.

56. He cast out the heathen also before them; caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57. So, *without provocation, and most ungratefully*, they tempted and displeased the most high God, and kept not his testimonies.

58. But turned their backs, and fell away, like their forefathers, starting aside, like a broken bow.

59. For, *after they were settled in Canaan*, they grieved him with their hill-altars; and provoked him to displeasure with their images.

60. When God heard this, he was wroth; and took sore displeasure at Israel.

61. So that he forsook *and left* the tabernacle, *which was in Shiloh* (a); even the tent that he had pitched among men.

(x) *Ver. 50. He sent evil angels among them.*] i. e. He sent divers plagues among them, by the ministry of evil angels: or, possibly, the plagues themselves may here be figuratively called, *evil angels, or evil messengers*, as they were the messengers of death, or the messengers of evil to them.

(a) *Ver. 61. He forsook the tabernacle in Shiloh.*] This relates to that part of the Jewish history, which is told, 1 Sam. iv. For, upon sending for the ark of God, from the tabernacle in which it was deposited at Shiloh, God smote them, and suffered the Philistines to take the ark. And so true is it, that he forsook the tabernacle at Shiloh, that he never returned to it again. For, from the Philistines, the ark was lodged in the house of Abinadab, at Kirjath-jearim, 1 Sam. vii. 1. From hence it was brought by DAVID to the house of Obed-Edom, 2 Sam. vi. And from thence to the tabernacle which he prepared for it on mount Zion. Then it was removed by Solomon to his temple, 1 Kings viii. 1.

62. He

62. He delivered their power, *the ark*, into captivity : and their beauty into the enemies' hand.

63. He gave his people unto the sword ; and was wrath with his inheritance.

64. The fire consumed their young men ; and their maidens were not given to marriage.

65. Their priests were slain with the sword ; and there were no widows to make lamentation.

66. So, *at length*, the Lord awaked, as one out of sleep ; and, like a giant, *a strong man*, refreshed with wine.

67. He smote his enemies *with emrods* in the hinder parts (b), and put them to a perpetual shame.

68. He *also* refused the tabernacle *which was in the tribe of the son of Joseph* ; and chose not to have the ark, the symbol of his presence, dwell in Shiloh, *which was in the tribe of Ephraim*.

69. But chose the tribe of Judah *for it* ; even the hill of Zion which he loved,

70. And there he built his temple on high ; and laid the foundation of it, *not quickly to be removed*, like the ground which, he hath made continually, *or to continue*.

71. He chose DAVID also his servant, and took him away from the sheep-folds.

72. As he was following the ewes, great with young ones, he took him ; that he might feed, *or rule*, Jacob, his people, and Israel, his inheritance.

73. So he fed them with a faithful and true heart ; and ruled them prudently with all his power, *or, to the utmost of his power*.

P S A L M LXXIX.

THIS Psalm was written in the time of the captivity by Asaph ; (see Psalm lxxiv.) and most probably was occasioned, like that, by the destruction of Jerusalem.

Ver. 1. O God ! the heathen are come into thine inheritance ; thy holy temple have they defiled ; and made Jerusalem a ruinous heap of stones *and rubbish*.

from which it never departed. These several removals of the ark are, what explain the remaining part of this Psalm. Because God suffered the Philistines to take it, it is said, ver. 62, *He delivered their power into captivity, &c.* And ver. 68. *He refused the tabernacle of Joseph, &c.* For Shiloh was in the tribe of Ephraim, the son of Joseph, and God did not suffer his ark to return thither but to go to Kirjath-jearim, which was in the tribe of Benjamin ; from thence to the house of Obed-Edom, and so to Zion in the tribe of Judah, as it follows, ver. 69.

(b) Ver. 67. *He smote his enemies in the hinder parts.* God smote the Philistines with emrods, as they are called, (or hæmorrhoids) a sort of boils in their secret parts ; 1 Sam. v.

2. The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3. Their blood have they shed, like water, *without the least pity or remorse*, on every side of Jerusalem: and *the number of the dead corpses was so great, that* there was no man, *not men enough*, to bury them.

4. We are become an open shame to our enemies; a very scorn and derision unto all them who are round about us.

5. Lord! how long wilt thou be angry? Shall thy jealousy burn like fire for ever?

6. *Not upon us, o Lord! but* pour out thine indignation upon the people who have not known thee: and upon the kingdoms that have not called upon thy name.

7. For they have devoured Jacob: and laid waste his dwelling place.

8. O remember not our old sins, but have mercy upon us, for we are come to great misery.

9. Help us, o God of our salvation! for the glory of thy name; o deliver us, and be merciful unto our sins, for thy name's sake.

10. Wherefore do the heathen say, where is now their God, *in whom they trusted, and of whom they have made their boast?*

11. O let the vengeance of thy servants' blood that is shed, be openly shewed upon the heathen in our sight.

12. O let the sorrowful sighing of the prisoners come before thee, *who are in captivity*: and according to the greatness of thy power preserve thou those who are appointed, *by our enemies, to die.*

13. And *as* for the blasphemies wherewith our enemies have blasphemed thee; reward thou them, o Lord! sevenfold into their bosom.

14. So we who are thy people, and the sheep of thy pasture will give thee thanks for ever: and will always be shewing forth thy praise, from generation to generation.

P S A L M LXXX.

BISHOP Patrick supposes this psalm to have been made in the time of Hezekiah, when Sennacherib invaded the country: he observes that we read, 2 Chron. xxxi. 1. that Hezekiah sent and destroyed all the images, groves, and altars, throughout the kingdom of Judah, with which the tribe of Benjamin was inseparably connected; and in the tribes of Ephraim and Manasses: which bordered upon those of Judah and Benjamin; and this gives a reason why the psalmist begs of God to stir up himself before Ephraim, Benjamin, and Manasses: but there is another reason why those three tribes are particularly

L 1

mentioned,

mentioned, which is hinted at ver. 2. This the reader will find Numb. ii. v. 17, 24. *It respects their Situation & Position*

And this seems to be a far better reason than the other; and truly, I cannot but think this psalm was made in the captivity; and then the wild boar will be Nebuchadnezzar, who rooted up even Jerusalem itself: and the psalm will be a lamentation for the loss of the usual manifestation of God's presence among them; which did not cease until the time of the captivity, and the destruction of the temple. This supposition seems most agreeable to the words of the psalm itself, viz. Thou who ledest Israel, lead us back to our native country — Thou who usest to manifest thy presence in the ark, and to march before Ephraim, Benjamin, and Manasses, do the same by us, shew the light of thy countenance, and march before us — Thou who didst so miraculously give our fathers possession of the promised land, do the same for us, their children. — Oh! wouldst thou vouchsafe to us that token of thy presence, the thing would be done at once — but instead of that thou feedest us with the bread of tears, &c.

Ver. 1. Hear, o thou shepherd of Israel! thou who ledest Joseph like a sheep (c): shew thyself also, thou who fittest upon, or between, the cherubims, Thou who exhibitest a glorious appearance between the cherubims that are over the ark.

2. Thou who usest, when the ark was carried out to battle, to march before Ephraim, Benjamin, and Manasses, stir up thy strength, and come and help us.

3. Turn us again (d), o God! shew the light of thy countenance, and we shall be whole.

4. O Lord, God of hosts, how long wilt thou be angry with thy people which prayeth?

(c) Ver. 1. Thou who ledest Joseph like a sheep.] There are several passages in the psalms which make it proper to inform the English reader, that in Judæa the shepherds did not drive their sheep as they do with us; but walk before them, and they used to follow their call. So that our Saviour's parable of the good shepherd, John x. was strictly true, as to the letter of it, according to the custom of that country: *The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. — He goeth before them, and the sheep follow him; for they know his voice.*

(d) Ver. 3. Turn us again, &c.] There are evidently four distinct parts in this psalm, all of which conclude with this verse, or with one that varieth very little from it. In the first, the psalmist entreats God to assist them, as he formerly did their forefathers. In the second, he beseeches him to have compassion upon their miserable condition. In the third, not to forsake those now, for whom he had already done so much. And the fourth concludes with a prayer for their king, and a promise of future obedience, as a grateful return for God's favours.

5. Thou

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5. Thou feedest them with the bread of tears, *affliction*: and givest them plenteousness of tears to drink.

6. Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7. Turn us again thou God of hosts, *restore us to our former happiness*; shew the light of thy countenance, and we shall be whole.

8. Thou hast brought a vine out of *Ægypt*: thou hast cast out the heathen, and planted it.

9. Thou madest room for it, and when it had taken root, it filled the land.

10. The hills were covered with the shadow of it: and it *flourished, so that the boughs, the branches thereof were in height and breadth like the boughs of the goodly cedar trees of Lebanon.*

11. She stretched her branches unto the *Mediterranean sea*: and her boughs unto the river Euphrates.

12. Why hast thou then broken down her hedges, that all they who go by pluck off her grapes.

13. *The king of Assyria, this wild boar out of the wood doth root it up: and his ravenous troops, like the wild beasts of the field devour it.*

14. Turn thee again, thou God of hosts! look down from heaven, and *have mercy upon us*, behold, and visit this vine.

15. And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16. Behold! now it is burned with fire, and cut down; and they shall perish, *or they have perished*, at the rebuke of thy countenance, *or thy anger.*

17. Let thy hand be upon the man of thy right hand; and upon *our king*, the Son of Man, whom thou madest so strong for thy ownself.

18. And so will not we go back from thee; o let us live! and we shall call upon thy name.

19. Turn us again, o Lord! God of hosts: shew the light of thy countenance, and we shall be whole.

P S A L M LXXXI.

THIS psalm was made, as bishop Patrick supposes, to be used upon the feast of trumpets, on the first day of the seventh month, Numb. xxix. 1. And he thinks it related to the feast of tabernacles.

Ver. 1. Sing ye, let us sing merrily unto God our strength: let us make a cheerful noise unto the God of Jacob.

2. Take the psalm, bring hither the tabret, the mery harp, with the lute.

3. Blow.

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3. Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast-day, *the feast of tabernacles.*

4. For this was made a statute for Israel: and a law of the God of Jacob. Lev. xxiii. 24.

5. This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language *in the wilderness, even the voice of God, which he understood not.*

6. God said, I eased his shoulder from the Egyptian burden: and his hands were *by me* delivered from making the pots, or bricks.

7. Thou calledst upon me in trouble, and I delivered thee, and heard thee what time as the storm fell upon thee.

8. I proved thee also at the waters of strife. Ex. xvii. 7.

9. Hear, o my people! I will assure thee, o Israel! if thou wilt hearken unto me.

10. There shall no strange God be in thee; neither shalt thou worship any other God.

11. I am the Lord thy God, who brought thee out of the land of Egypt; *be obedient to me, and only wait to see what I will do for thee;* open thy mouth wide, and I will fill it.

12. But my people would not hear my voice: and Israel would not obey me.

13. So I gave them up unto their own hearts' lusts: and let them follow their own imaginations.

14. O that my people would have hearkened unto me! For if Israel had walked in my ways.

15. I should soon have put down their enemies: and turned my hand, *my power,* against their adversaries.

16. The haters of the Lord should have been found liars: but their time, *the time of my obedient people,* should have endured for ever.

17. He, God, should have fed them, as with the finest wheat-flour, and *with the choicest fare,* with new honey out of the stony rock would I have satisfied thee.

P S A L M LXXXII.

16. (e) THIS, like several of the former psalms, is ascribed to Asaph; and Dr. Hammond says, it is an upbraiding investive against the injustice of earthly tribunals in those days. Agreeably to this, bishop Patrick observes, that the courts of justice in Hezekiah's reign were very corrupt, as is evident from Isaiah's complaint, c. i. v. 23. *Thy princes, or judges, are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards, or bribes; they judge not for the fatherless, neither doth the cause of the widow come before them.* And as here, says Patrick, the judges and magistrates are called *princes,* in

in respect of their superiority over the common people ; so in this psalm they are called *Gods*, in respect of the fountain of their power, which was from the Most High. In this view the psalm conveys a useful admonition to all the ministers of justice, from the supreme Judge of the highest earthly tribunal, down to the most inferior, and petty magistrate.

Ver. 1. God standeth in the congregations of princes ; *he is present and sees all their iniquitous proceedings : and he is a judge among Gods, among the judges and rulers of this world, and will call them to account.*

2. How long then will ye give wrong judgment, and accept the persons of the ungodly ? *whose cause ye decide in their favour to serve some sinister purpose.*

3. *Alter your behaviour :* defend the poor and fatherless : see that such as are in need and necessity have right *done them.*

4. Deliver the out-cast and poor ; *save and protect them from the hand of the ungodly,*

5. *But they are so wicked, that I fear my advice will be lost upon them, they will not be learned, instructed, nor understand ; but will walk on still in darkness ; all the foundations of the earth are out of course, justice and truth, the fundamentals of all good government, are perverted, and nothing is to be seen, but confusion and disorder.*

6. In reverence to your authority, I have said, ye are gods (e) ; and ye are all the children of the Most Highest.

7. But ye shall not be exempted from punishment ; ye shall die like men ; and fall like one of the princes, *the tyrants and cruel oppressors of mankind, which have been before you, unlamented by the good, and loaded with the curses and reproaches of the wicked.*

(e) *Ver. 6.* I have said ye are gods.]-Dr. Wall, in his critical notes, says, the name *Elohim*, which is the usual name for God Almighty, having been in the Pentateuch, and other holy books, written before this psalm, given sometimes to magistrates, judges, princes, &c. and any of the high powers on earth (for the proper signification of the word is *High Powers*) ; this psalm teaches them in what sense, and with what limitation, this name is allowed them, viz. That though they are allowed to be called *Elohim*, gods ; yet they should die like Adam, Man. See Wall. The Chaldee at the first verse, styles them, those who are powerful in the law.

Dr. Hammond observes, that when our Saviour cites these words, John x. 34. they are introduced thus : *Is it not written in your law ?* From hence the conclusion is necessary, that this book of psalms was, among the Jews, looked on as a part of the divine law, in a more wide and loose notion of the word, viz. As the writings of the prophets, and of all who were inspired by God, and bring divine authority along with them, are stiled *Law*.

*Elohim
High Powers*

*as contain
the moral
Law*

8. *And let this soon come to pass, Arise, o God! and judge thou the earth thyself, as thou one day wilt; for thou shalt take all heathen, or all nations to thine inheritance; they all of right belong to thy supreme jurisdiction.*

P S A L M LXXXIII.

IT is thought that this psalm was occasioned by the confederacy mentioned 2 Chron. xx. 1. when it came to pass, *that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehosaphat to battle (f).*

(f) Pref. 2 Chro. 20.] But the learned author of the life of DAVID thinks it was made by him, when the Philistines, confederated with these other nations, invaded him. And though only the Philistines are mentioned in the history of that invasion, he supposes the reason of that to be, because they were the principals, and the other nations only allies and confederates of their's. — He thinks it improbable that Jehosaphat should in this psalm pray to God for such a deliverance as he had wrought for his people by Barak and Gideon, and forget, or omit, all those which he had wrought by the hands of DAVID his father. — And he observes, that in his prayer, offered up in the greatest terror of his enemies, Jehosaphat numbers up only the children of Ammon, Moab, and Mount Seir; and we cannot doubt, says he, but that both his fears and the occasion called upon him to recount the whole number of his enemies.

In answer to the last of these objections, it seems to me, that the reason why Jehosaphat mentioned only the children of Ammon, Moab, and Mount Seir, and no more of his enemies, might be the same with that given in the prayer itself for mentioning them at all, viz. Because of their ingratitude to the children of Israel, who never had in the least disturbed or injured them; no, not when the Israelites were in the greatest streights, and under the strongest temptation to do it; that is, when they came to take possession of the land of *Canaan*.

As to the first objection, there seems to be no absurdity in supposing Jehosaphat to mention those actions under Barak and Gideon, and not those of a later date: because the country of the Midianites was contiguous to that of the Moabites and Seirites; and when the psalmist had them principally in view, because they were principally concerned in this invasion; and for the other reason just now mentioned, it was very natural for him to pray, that they might have no better success in this expedition than their neighbours, the Midianites, had in theirs against his ancestors, when they were defeated by Gideon: and then we may easily conceive, that the mention of this destruction of the Midianites might bring to his mind that other of the Canaanites by Barak, for both these battles were fought very near the same place: when Sisera's forces were vanquished, the chief place of action was Taanach, a town in the half tribe of Manasses, Jud. v. 19. And the other victory over Oreb and Zeb, was obtained within the same half tribe, near Abelmeholah and Bethbara, Jud. vii. 22, 24.

One may observe too, that the Amalekites were with the Midianites when Gideon overcame them; and they were now with the Moabites and

Ver.

Ver. 1. Hold not thy tongue, o God! keep not still silence; refrain not thyself, o God!

2. For lo! thine *and our* enemies make a murmuring: and they who hate thee, *the heathens*, have lift up their head.

3. They have imagined craftily against thy people: and taken counsel against thy secret ones (*g*), or, against thy sanctuary.

4. They have said, come, and let us *unite our forces* to root them out, that they *may* be no more a people: and that the name of Israel may be no more in remembrance.

5. For they have cast their heads together with one consent: and are confederate against thee.

6. *Even* the tabernacles of the Edomites, and Ishmaelites; the Moabites, and Hagarens (*b*);

7. *The men of* Gebal, and *the children of* Ammon (*i*), and Amalek: the Philistines, with them who dwell at Tyre:

Ammonites; and this might be another reason why the psalmist should mention them upon this occasion.

And it is evident enough, that the action under Barak is only mentioned, as it were, by the bye; and as a thing, which, upon the mention of the other, occurred to the psalmist's memory: whereas, he returns again to the overthrow of the Midianites and Amalekites by Gideon. So that what is said of Sisera, should be read in a parenthesis, thus: "Do thou to them, as formerly thou didst to their neighbours, the Midianites, who were engaged in a like attempt against thy people; (or, as thou didst unto Sisera and Jabin, whom thou didst overthrow near the same place) make them, I say, and their princes, like Oreb and Zeb; yea, make all their princes like Zeba and Salmana, those princes of Midian, &c." In this manner the psalmist's thoughts seem to be naturally and easily connected.

(*g*) *Ver. 3.* *Thy secret ones.*] The Chaldee paraphrase renders this, *Thy hidden treasures*; and elsewhere, as Dr. Hammond observes, they explain themselves to mean by that, the habitation of God's presence, or the temple and sanctuary itself. See Hammond.

(*b*) *Ver. 6.* *The tabernacles of the Edomites, and Ishmaelites, the Moabites, and Hagarens.*] These were so many Arabian people, or nations, if we may call them so, who were jointly combined with the Moabites and Ammonites, mentioned in the preface, against the Israelites. The children of Edom, or Esau; the children of Ishmael; the children of Moab; and the descendants from Abraham by Hagar, as is supposed, after Sarah's death. They are called *the tabernacles of the Edomites, &c.* from the Arabian custom of living in tents all the year long, and encamping sometimes in one place, and sometimes in another, as they can find convenience for themselves and their cattle; which custom is retained by their descendants, who inhabit that country, to this day.

(*i*) *Ver. 7.* *Gebal and Ammon, &c.*] Gebal was once a place of renown. The country of the Gibeonites is mentioned, as left by Joshua to be conquered after his death, Jos. xiii. 5. And the people of this place were of service to Hiram, king of Tyre, in preparing materials for Solomon's temple, 1 Kings v. 18. They are called thus by our translators

8. Assur (*k*) also is joined with them : and have holpen the children of Lot (*l*).

9. But do thou to them as *thou didst* unto the Midianites : or as *thou didst* unto Sifera and unto Jabin, at the brook of Kison ;

10. Who perished at the neighbouring town of Endor ; and became as the dung of the earth.

11. Make them ; and their princes, like *those princes of Midian*, Oreb, and Zeb : yea make all their princes, like as Zeba, and Salmana (*m*).

from their occupation, Stone-squarers, or men skilled in architecture ; but in the Hebrew it is, the men of Gebal. And the ancients of Gebal ; and the wise men thereof were famous for ship-building, as may be collected from Ezek. xxvii. 9. At present this city has lost all it's ancient grandeur, which appears to have been considerable by the remaining ruins of it ; but it still retains it's name with very little alteration, which is Gibyle. It is situated upon the Mediterranean sea, between Tripoli and Sidon.

The other people mentioned here, the Ammonites, Amalekites, Philistines and people of Tyre, are so often to be met with in scripture, that nothing need be said of them. I shall only add, that they seem to have retained a most inveterate malice against the Jews, even till after the captivity, as may appear from c. 25, 26, 27, and 28. of Ezekiel's prophecies. For there we see judgments denounced against all these people for their insolence to the Jews at the time of the captivity, viz. Against the Ammonites, Moabites, people of Mount Seir, the Edomites, Philistines, and Tyrians, nay, and the men of Gebal, which city, probably, was subject to Tyre.

It is well worth any man's while who reads those prophecies, to enquire after the present condition of those once flourishing places, which will shew him how punctually those ancient prophecies are fulfilled. As a specimen of this, I will beg leave to add Mr. Maundrel's account of the present state of Tyre ; concerning which proud and imperious city so much is said in the aforementioned chapters of Ezekiel. " This city standing in the sea, upon a peninsula, promises at a distance something magnificent ; but when you come to it, you find no similitude of that glory for which it was so renowned in ancient times. On the north side it has an old Turkish ungarisoned tower. Besides which you see nothing but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left. It's present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing ; who seem to be preserved in this place by divine providence, as a visible argument how God has fulfilled his word concerning Tyre, Ezek. xxvi. 4, 5. 14. *I will make thee as the top of a rock ; thou shalt be a place to spread nets upon ; thou shalt be built no more.*"

(*k*) Ver. 8. Assur.] That is, the king of Assyria, he either came in person, or assisted the other confederates with his forces.

(*l*) The children of Lot.] That is, the Moabites and Ammonites, who were descended from Lot, Gen. xix. 37, 38.

(*m*) Ver. 9, 10, 11.] The histories referred to, in these three verses, are to be found in the ivth, vth, viith, and viiith chapters of the book of Judges.

11. Make

12. Who say, let us take to ourselves the houses of God in possession.

13. O my God! make them *see before us* like unto a wheel (n), *when it runs swiftly down a hill*; and *disperse them as the stubble or chaff is scattered before the wind, never more to come together.*

*The Thistle
down -*

14. Like as the fire that burneth up the wood; and as the flame or lightning that consumeth the mountains.

see Patrick

15. Persecute them even so with thy tempest, *utterly and instantly consume them and discomfit them*: and make them afraid with thy storms.

16. Fill their faces with shame: that they may seek thy name, o Lord.

17. Let them be confounded and troubled for ever: yea, let them be put to shame, and perish:

18. That *men* may know, that thou whose name alone is Jehovah, art the Most High over all the earth.

P S A L M LXXXIV.

BISHOP Patrick seems to have judged well, who thinks that this psalm was composed by some pious *Levite* in the country, when Sennacherib's army had blocked up the way to *Jerusalem*, and hindered him from waiting upon the service of God at the temple; where he judged the lowest ministry, that of a porter, to be more honourable than the highest preferment among pagan nation.

Ver. 1. O how amiable are thy dwellings; o Lord of hosts!

2. My soul hath a desire, and a longing, to enter into the courts of the Lord; my heart, and my flesh rejoice in the living God.

3. Yea, as the Sparrow *who* hath found her a house *thinks of it*; and as the swallow *desireth* a nest where she may lay her

(n) *Ver. 13. Like unto a wheel.*] The Chaldee paraphrase adds here, "which is rolled, and moved, and standeth not still upon a declivity."

It is to be observed, that the stopping of this, and the next verse, in most or all of our common copies is wrong. They make the sentence not to be concluded till the end of the fourteenth verse, whereas there should be a full stop at the end of this thirteenth: for otherwise, they make the psalmist pray that his enemies might be as the fire which burneth up the wood; which is absurd. The sense is plainly as it is expressed above; that their enemies might flee before them as a wheel down a declivity; that they might be dispersed, as the chaff before the wind is scattered, never to rally and unite again. And that God would persecute and consume them, as the fire burneth up the wood, and as the lightning consumes, and tears the mountains.

young, even so do I covet thy altars (o), o Lord of hosts! my king and my God.

4. I now can only reflect upon my former happiness, and consider with myself, how blessed are they who dwell in thy house; where they will be always praising thee.

5. And if I had not that desirable privilege, I would rejoice if I might but be permitted to do what the law requires of every Israelite; viz. To go up to Jerusalem and worship thee there, three times in a year. Yea, blessed is the man whose strength is in thee, who trusts and depends on thee; and the people in whose heart are thy ways;

6. Who, going through that dreary, dry, and barren place, the vale of misery, and depending upon thy providence alone for the asswaging of their thirst, use it, as it were, for a well (p) and

(o) Ver. 3. *Thy altars.*] It has been objected to the account here given of this psalm, that the author mentions God's altars, whereas, after the temple was built we hear only of one altar; therefore, this psalm is thought by some to have been written before the temple was built. But yet Elijah complains, that in his time the children of Israel had thrown down God's altars, 1 Kings xix. 10. And in answer to another objection, that God's *tabernacles* are mentioned here, which did not remain after the temple was built, it should be considered, that, probably, nothing more might be meant by them than *courts* in the next verse; and that they are very well rendered in our translation, *dwellings*.

(p) Ver. 6. *Who, going through the vale of misery, use it for a well.*] What is here called the *vale of misery*, and by the LXX. and several other versions, the *Valley of Tears*, or to that purpose, is by the last translators called the *Valley of Baca*; and Dr. Hammond observes, that the Jewish Arab, whose version he had, says in a note, that it is a valley in Syria Damascena; very near which, upon the very borders of Judæa, towards the northern boundary of Galilee, there is a town of this name described in our maps. I would only suppose then, that this inhospitable vale was of large extent, that the inhabitants of those parts were to pass through it in their way to Jerusalem, and that this being a very a very sandy, dry, and barren country, travellers were exposed to great hardships here, and sometimes perished through the violent heat of the climate, and the great scarcity of water. We may further suppose, that towards remedying this evil, certain little receptacles, cisterns, or reservoirs, were provided at convenient distances, through the generosity or charity of good people, to catch and preserve the rain (or perhaps the dew, which falls there in great abundance) for the relief and refreshment of the famishing passenger. And these may not be thought improbable suppositions by those who are acquainted with the nature of that climate, and the soil of that country. This being supposed, it makes the present passage intelligible, which otherwise is very obscure. For the psalmist hereby very finely expresses the most steady dependance upon God that can be imagined; when he declares, that he envies even those good people, who travel in times of peace through the *miserable vale* (emphatically so called) to Jerusalem; that he would even run the hazard of going through

fin

find the success of their prayers; for, as I have often seen, by thy providence, the pools, the little reservoirs placed at convenient distances, to preserve the rain or dew for the use of the thirsty traveller, are filled with water.

7. Thus they will go from strength to strength, from one place of refreshment to another, and at last, by thy providence, they all come safe, and unto or before the God of Gods, appeareth every one of them in Zion.

8. O Lord, God of hosts, hear my prayer; hearken, o God of Jacob!

9. Behold, o God our defender! and look upon the face of thine anointed, *king Hezekiah*.

10. For one day in thy courts, is better than a thousand elsewhere.

11. I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

12. For the Lord God is a light to direct, and a defence to protect us. The Lord will give grace and worship, favour and honour to his faithful servants, and no good thing shall he withhold from them who live a godly life.

13. O Lord, God of hosts! blessed is the man who putteth his trust in thee.

this horrid place, where so many perished by heat and drought; and that he would desire no other supply than what the good providence of God should send him, by affording him benevolent showers of rain or dew, and thereby filling those pools or cisterns, which were provided for the reception of them.

Dr. Hammond has laboured to put another sense upon this verse, which the curious reader may have recourse to; but bishop Patrick approved the sense now given; and bishop Hare, having observed that the psalmist seems to allude to something well known at that time, which not being known to us, the passage is become obscure, adds, *De loco perie arido agitur, et puteos seu cisternas pluviis aquis excipiendis fuerunt, ne ad ædem Dei per illum transeuntes siti nimia gravarentur et præ aquarum inopia ad levandam illam, in itinere deficerent.*

I think it not improbable, that it was this very valley which DAVID alluded to in Ps. xxiii. where he calls it the *valley of the shadow of death*: and why may not these pools or cisterns providentially supplied with rain or dew, to support the fainting pilgrim, be the *waters of comfort* there mentioned, to which God is poetically said to lead him.

It may be further added, concerning the probability of there being valleys in those parts, which are very destructive to the lives of men; that this valley is not far from the mountains of Libanus, or Anti-libanus; and modern travellers have assured us, that though the tops of those mountains are always covered with snow, and the cold is so severe there, that sometimes people do actually perish with it, yet, at the same time, the heats are excessively great, and scarce to be endured in the vallies on both sides of them,

P S A L M LXXXV *

IT is uncertain who made this psalm, and upon what occasion it was made. Bishop Patrick thinks it might most fitly be used after the return of the children of Israel from the Babylonish captivity; and possibly it might be made then.

Ver. 1. Lord! thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

2. Thou hast forgiven the offence of thy people: and covered all their sin.

3. Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4. Turn us then, o God! our Saviour, *let our obedience be somewhat answerable to thy great and undeserved mercy: and let thine anger wholly cease from us.*

5. Wilt thou be displeased at us for ever? And wilt thou stretch out thy wrath from one generation to another, *and raise up enemies against us, as in thy just judgments thou didst against our forefathers?*

6. Wilt thou not turn again, *look graciously upon us,* and quicken *revive* us, that thy people may rejoice in thee?

7. Shew us thy mercy, o Lord! and grant us thy salvation.

8. I will hearken what the Lord God will say concerning me: *for I trust he shall speak peace unto his people; and to his saints that they turn not again to idolatry.*

9. For his salvation is nigh them who fear him: that glory may dwell in our land.

10. Mercy and truth are met together, righteousness and peace have kissed each other, *like friends who have been long separated.*

11. Truth shall flourish out of the earth: and righteousness hath looked, *or shall look down from heaven.*

12. Yea, the Lord shall shew loving kindness; and our land shall give her increase.

13. Righteousness shall go before him: and he shall direct his goings in the way of uprightness.

P S A L M LXXXVI.

THIS psalm was composed by DAVID, either when he was distressed by Saul or Absalom; but which is uncertain: I should rather think the former, because he seems to challenge God's favour, which as we observed, he would not have done after his great sin. It is thought Hezekiah made use of this psalm, and applied it to his own use, when he was

* Psalm lxxxv. See note on psalm lx.

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attacked by Sennacherib: the first words of it being the same with those which he used, 2. Kings xiii. 16.

Ver. 1. Bow down thine ear, o Lord! and hear me: for I am poor, and in misery.

2. Preserve thou my soul, for I am holy, *free from the guilt of those crimes which I am charged with*: my God! save thy servant, who putteth his trust in thee.

3. Be merciful unto me, o Lord! for I will call daily upon thee.

4. Comfort the soul of thy servant: for unto thee do I lift up my soul.

5. *I depend upon thee*, for thou, Lord, art good and gracious; and of great mercy unto all them who call upon thee.

6. Give ear, o Lord! unto my prayer, and ponder the voice of my humble desires.

7. In the time of my trouble I will call upon thee; for thou hearest me.

8. Among the *beaten* Gods there is none like unto thee, o Lord! there is not one who can do as thou dost.

9. *Therefore* all nations whom thou hast made shall come and worship thee, o Lord! and shall glorify thy name.

10. For thou art great, and doest wondrous things: thou art God alone.

11. Teach me thy way, o Lord! and I will walk in thy truth: o knit my heart unto thee, that I may fear thy name.

12. I will thank thee, o Lord, my God, with all my heart: and will praise thy name for evermore.

13. For great is thy mercy towards me: and thou hast delivered, *or wilt deliver*, my soul from the nethermost hell, *from the lowest pit*, namely, *this most grievous distress*.

14. O God! the proud are risen against me; and the congregations of naughty men have sought after my soul, *or my life*: and have not set thee before their eyes.

15. But thou, o Lord God! art full of compassion and mercy: *thou art* long-suffering, and plenteous in goodness and truth.

16. O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17. Shew some token upon me for good: *do thou wonderfully assist me*; that they who hate me may see it and be ashamed; because thou, Lord, *hast approved my cause*, hast holpen me, and comforted me.

NEITHER the author, nor the occasion of this psalm is known. Some think it was made upon the birth of some great person; or rather, upon the anniversary of his birth-day, after he was come to man's estate, and was famous in his generation. It is plain, it was composed in praise of Jerusalem; and the chief intention of it seems to be to compare that with some of the famous cities round about it, in respect of the number of great men which were produced by each of them.

There is much obscurity in the original. Bishop Hare complains in the words of De Muis, *In hoc psalmo, magnæ ubique tenebræ*. And perhaps our translators have not been so happy in their version of this psalm, as they generally are in others.

It is observed, that the beginning of it is abrupt; but that, as bishop Patrick thinks, is a beauty, as it expresses the greater rapture of joyful admiration: others conclude from hence, that the text hath suffered. I think it helps to make the sense a little clearer, if, with Dr. Hammond, we take the sixth and seventh verses to be pretty much to the same effect as the fourth and fifth are. And it should be remembered, that the pronoun *He*, in the last verse, is not in the original, the Hebrew standing thus; *And the singers, as well as the trumpeters: all my springs in thee.*

Ver. 1. Her foundations are upon the holy hills, which God hath chosen for the place of his residence: The Lord loveth the gates of Zion in the tribes of Benjamin and Judah, more than all the dwellings of Jacob, more than all the other fair cities of Israel.

2. Very excellent things are spoken of thee, thou city of God.

3. Let us compare thee with other cities and famous countries; for instance, I will think upon Rahab (*s*), or Ægypt, and Baby-

(*s*) *Ver. 3. Rahab.*] Dr. Hammond's note upon this place is to this purpose: He observes the Chaldee paraphrase renders this, *the Egyptians*, the mention whereof in this place, joined with *Babylon*, *Philistia*, *Tyre*, and the *Morians*, was designed as an instance of so many of the chiefest and most eminent of the heathen nations; which yet were no way able to compare with Zion, the subject of the present psalm. This is signified by the opposition betwixt it's being said of these places, *there was he*, or *this, born*, i. e. some one particular, or perhaps, contemptible man; and saying, *This and that man*, i. e. Many eminent men, were born in the other, that is, Zion or Jerusalem. He observes the original word translated *He* in the fourth verse, is *some one*, and no more; but the original in the fifth verse is *Man Man*, or *Man after Man*; and this denotes a multitude of several men, as in all languages repetition signifies the greatness, either as to quality, or number, of that which is spoken of. The LXX translate this literally, *Man and man* lon,

lon, the most famous city of all, with them who know me, or my intimate acquaintance.

4. Behold ye the Philistines also, and they of Tyre, that proud and rich city, with the Morians, the Ethiopians or Arabians: Examine all their countries and cities, search there for men of renown, and lo, behold! of each of them it can be only said, there was He, *one particular*
man, man
see the Note
one single great man, born.

5. And, or but, of Zion it shall be reported, that He, or that this and that man, that numbers of chiefs and worthies were born in her, and the Most High shall stablish her.

6. The Lord himself, to whom all things are known, shall rehearse it of them, when he writeth up the people (t), enrolleth, or taketh account of the people, those other nations now mentioned, that only He was born there; only one single remarkable man shall be found perhaps in each of them.

7. But the singers also and the trumpeters of Jerusalem shall He rehearse, or they shall rehearse, they shall proclaim both with vocal and instrumental music of Zion, the city of God, saying; All my fresh springs shall be in thee. Thou shalt not only be renowned for producing many great and learned men, but thou shalt afford a constant and never-failing succession of them; from thy fountains of wisdom, learning, and religion shall ever flow forth such streams, as shall make glad the city of our God, and render thee famous throughout the world.

was born in her. But this is doing nothing, except we consider the idiom of the Hebrew language.

What sort of eminence this psalm challenges to the Jews, may be inferred from the Chaldee version of the first verse; where, for the gates of Zion, they have the gates of the houses of learning, or the schools which are built in Zion: which, as Dr. Hammond thinks, implies this to be the matter of comparison, betwixt the Jews and the other nations here mentioned; that they have many more learned and knowing men, viz. in the ways of godliness, than these have.

(t) Ver. 6. When he writeth up the people.] This alludes to the custom of registering or enrolling the people of each nation, as was usual in those times. The Chaldee has expressed it more plainly: The book in which are written the numberings of all the people: i. e. says Hammond, The roll wherein all the inhabitants are set down. This book, or roll, must refer to the nations there named, as appears from ver. 4. on the inspection of which, God, to whose eyes all mens' hearts are discernible, shall count or declare that this, or this person was born there, some one pious man, or servant of God in a nation. Whereas, ver. 7. the singers as well as the trumpeters of Jerusalem, shall recite or count (so the ellipsis must be supplied) all my fountains are in thee. So that the singers of Zion, that used to assist in their festivals, should proclaim that song, as explained above. See Dr. Hammond.

THE Author of this psalm is called Heman, the Ezrahite; but who he was, or when he lived, is not known. Bishop Patrick supposes him to have lived in the time of the captivity, and at Babylon, where he was confined in prison; and that there, in the bitterness of his soul, he composed this melancholy lamentation. Some parts of it may fitly be applied to our Saviour's death and burial, and it is, for that reason, appointed to be used on Good Friday.

Ver. 1. O Lord God of my salvation, I have cried day and night before thee: o let my prayer enter into thy presence, ~~and~~ incline thine ear unto my calling.

2. For my soul is full of trouble, and my life draweth nigh unto hell, *or the grave.*

3. I am counted as one of them who go down into the pit: and I have been even as a man who hath no strength.

4. Free among the dead, *incorporated into their society,* and like unto them who are wounded in Battle, *and are thrown into* and lie in the Grave *with those who are really dead;* who are out of remembrance, and are cut away from thy hand.

5. Thou hast laid me in the lowest pit, *this horrid dungeon,* in a place of darkness, and in the deep.

6. Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7. Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8. I am so fast in prison, that I cannot get forth.

9. My sight faileth for very trouble: Lord, I have called daily unto thee, I have stretched forth my hands unto thee, ~~and~~ *for aid,*

10. Dost thou shew wonders among the dead? Or shall the dead rise up again and praise thee?

11. Shall thy loving kindness be shewed in the grave? Or thy faithfulness in destruction?

12. Shall thy wondrous works be known in the dark? And thy righteousness in the land where all things are forgotten?

13. *Thus* unto thee have I cried, o Lord! and early shall my prayer come before thee.

14. *I will say,* Lord, why abhorrest thou my soul? And *why* hidest thou thy face from me?

15. I am in misery, and like unto him who is at the point to die: even from my youth up, thy terrors have I suffered with a troubled mind.

16. Thy wrathful displeasure goeth over me, and the fear of thee hath undone me.

17. They, *mine afflictions,* came about me daily like water: and compassed me about on every side.

18. *And*

18. And what aggravates my misfortunes the most is, the being denied the conversation of my friends; this then I must repeat again as one of the severest circumstances of my distress; my lovers and friends hast thou put away from me, and hid mine acquaintance out of my sight.

P S A L M LXXXIX.

BISHOP Patrick supposes Ethan, who made this psalm, to have been cotemporary with Heman, who made the last; and the difference between these two compositions to be this, that Heman bewailed some private affliction which was befallen himself: whereas Ethan, after a most thankful acknowledgment for God's gracious promises to DAVID, laments most sadly the public calamity. There are several passages in this psalm which relate to Christ, and not to DAVID, as the Jewish expositors do themselves acknowledge.

Ver. 1. My song shall be alway of the loving kindness of the Lord; with my mouth will I ever be shewing forth thy truth; from one generation to another.

2. For I have said, mercy shall be set up for ever, thy truth shalt thou establish in the heavens.

3. I have made a covenant with my chosen, I have sworn unto David my servant, *saieth the Lord.*

4. Thy seed will I establish for ever (u), and set up thy throne from one generation to another. *The Messiah, who shall be born of thee, shall reign for ever and ever.*

5. O Lord! the very heavens shall praise thy wonderful works, and thy truth in the congregation of the saints.

6. For who is he among the clouds who shall be compared unto the Lord?

7. And what is he among all the Gods of the heathens, who shall be like unto the Lord?

8. God is very greatly to be feared in the counsel of the saints upon earth; and to be had in reverence of all them, *all those glorious angels, who are round about him in heaven, and, as it were, encompass his throne.*

(u) Ver. 4. Thy seed will I establish for ever.] Dr. Hammond intimates what bishop Kidder has more fully said: "It is not hard to discern (what a learned man has observed) that the psalmist does distinguish between DAVID's seed, and DAVID's sons: by his seed the Messiah is to be meant, and what is said of his seed is to be understood of Christ, having a precise reference to him; but what is said of his sons, and children, hath a reference to his descendants and successors; and the promises made to them were conditional, but that of the Messiah who was to be of his family, was absolute."

Kidder's Demonst. part. i. c. 3.

P p

9. For,

This dog was a favorite to John Bellwood, a Boy (an Inhabitant of Hackney) abt 12 yrs of age, who died in consequence of a Bite of a Mad Dog, June 2^d 1807. His extraordinary piety is spoke of in Swan: Mag: for August 1807

9. *For*, o Lord! God of hosts, who is like unto thee? Thy truth, most mighty Lord, is on every side.

10. Thou rulest *over* the raging of the sea: thou stillest the *proud* waves thereof, when they arise, and threaten destruction to the affrighted mariner.

11. Thou hast subdued Ægypt and destroyed it, thou hast scattered thine enemies abroad with thy mighty arm.

12. The heavens are thine, the earth also is thine; thou hast laid the foundation of the round world, and all that therein is.

13. Thou hast made the north and the south *parts of it*, yea, Tabor and Hermon (x), *the west and the east*, shall rejoice in thy name.

14. Thou hast a mighty arm, strong is thy hand, and high is thy right hand.

15. Righteousness and equity are the habitation of thy seat; mercy and truth shall go before thy face.

16. Blessed are the people, o Lord! who can, *or do*, rejoice in thee: *for* they shall walk in the light of thy countenance, and rest secure under thy protection.

17. Their delight shall be daily in thy name: and in thy righteousness shall they make their boast.

18. For thou art the glory of their strength: and in thy loving kindness shalt thou lift up our horns, and exalt us.

19. For the Lord is our defence; the holy one of Israel is our king.

20. Thou spakest sometime since in visions unto thy saints, and saidst, I have laid help upon one who is mighty, *by whom I will deliver you*, 1 Sam. xvi. 1, 18. Yea, I have exalted one chosen out of the people *for this purpose*.

21. I have found David my servant: with my holy oil have I anointed him.

22. My hand shall hold him fast, and my arm shall strengthen him.

23. The enemy shall not be able to do him violence; the son of wickedness shall not hurt him.

24. I will smite down his foes before his face: and plague them who hate him.

25. My truth also and my mercy shall be with him: and in my name shall his horn be exalted.

(x) *Ver. 13. Tabor and Hermon.*] These are two mountains in Judæa; the one in the most eastern part, the other, *Tabor*, though pretty near the middle of it, yet stands almost due west from *Hermon*; and therefore, when they are here mentioned with the north and the south, the most probable construction is, that they were intended to represent the two other quarters of the compass.

26. I will set his dominion also in the sea; and his right hand, *his power*, in the floods: *his dominion shall extend from the Mediterranean Sea to the river Euphrates.*

27. He shall call me, thou art my father, my God, and my strong salvation.

28. And I will make him, *in one sense, as my first born, he shall inherit my choicest blessings (as that prince he typically represents, is in the strictest sense)*; and I will make him more famous and higher in renown than all the other kings of the earth.

29. My mercy will I keep for him for evermore, and my covenant before mentioned, shall stand fast with him.

30. His seed also, *the Messiah who shall arise from his loins*, will I make to endure for ever, and his throne shall be as perpetual as the days of heaven.

31. But if his children, *if David's sons, according to the flesh, if Solomon, and the rest of his successors in the Jewish government*, forsake my law, and walk not in my judgments;

32. If they break my statutes, and keep not my commandments, I will visit their offences with the rod, and their sin with scourges:

33. Nevertheless, *let their provocations be never so great*, my loving kindness will I not utterly take from him, nor suffer my truth to fail:

34. My unconditional covenant before-mentioned, v. 3. will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness that I will not fail David.

35. *The Messiah*, his seed, shall endure for ever: and his seat is as the sun before me.

36. He shall stand fast for evermore as the moon, and as the faithful witness in heaven.

37. But now, *alas! we are under the severest correction for our sins, for thou hast abhorred our present, or late king, Jehoiachin, thine anointed, and art displeased at him.*

38. Thou hast broken the covenant of thy servant, *thou seemest as utterly to have rejected him, as if thou never intendedst to visit him with favour*; and thou hast cast his crown to the ground.

39. Thou hast overthrown all his hedges, and broken down his strong holds. *The walls of Jerusalem, and all his fenced cities are levelled to the ground.*

40. *So that all they who go, by spoil him, and he is become a reproach to his neighbours;*

41. Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42. Thou hast taken away the edge of his sword; and givest him not victory in the battle.

43. Thou

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43. Thou hast put out *and extinguished* his glory; bereaved him of all his honours, and cast his throne to the very ground.

44. The days of his youth hast thou shortened, and covered him with *shame and dishonour*.

45. Lord! how long wilt thou hide thyself? For ever? And shall thy wrath burn like a *devouring fire, utterly to consume us?*

46. O remember how short my time is! wherefore hast thou made all men for nought? *Why hast thou made our short lives so wretched?*

47. *Short they truly are*, for what man is he who liveth, and shall not see death? And shall he deliver his soul from the hand of Hell, *or the grave?*

48. Lord! where are thy old loving kindnesses? *Remember I beseech thee, the covenant which thou swarest unto David in thy truth.*

49. Remember, likewise, o Lord! the rebukes which thy servants *now have, for boasting in thee as their mighty deliverer*; and how I do bear in my bosom the rebukes of many *neighbouring people*.

50. Wherewith thine enemies, *and ours*, have blasphemed thee, *as unable to assist us*, and slandered the footsteps of thine anointed (y), *whom thou hast set over us: but not only for thy mercies, but also for thy correction, let us bless thy holy name*. Praised be the Lord for evermore. Amen, and Amen.

(y) *Ver. 50. Slandered the footsteps of thine anointed.* If Jehoiachin was living when this psalm was written, this expression might have some reference to him. But he was so bad a man, that it does not seem very probable, that the psalmist should lament his being slandered, and therefore the most likely interpretation of it, is that which refers it to the slanders thrown by the Jews upon our blessed Lord.

18. (m)

P S A L M XC.

THIS psalm is said to have been made by Moses: if so, probably, when the Israelites rebelled at the return of the spies from the land of Canaan, Numb. xiv. And God thereupon declared that all of them, but Joshua and Caleb, should die in the wilderness.

ver. 1. Lord! thou hast been our refuge from one generation to another.

2. Before the mountains were brought forth, or ever the earth and the world were made; thou art God, from everlasting, and world without end.

3. (Thou turnest man to destruction *for his sins*; but yet thou art merciful; for again thou sayest, Come again, *and repent, ye children of men.*)

4. For

4. For a thousand years (*y*), in thy sight, are but as yesterday, seeing that *which* is past is as a watch in the night (*z*) a very little time.

5. As soon as thou scatterest them, and takest away their lives, they are even as a sleep, or a dream when one awaketh, and fade away suddenly like the grass.

6. In the morning it is green and groweth up, but in the evening it is cut down, dried up, and withered.

7. For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

8. Thou hast set our misdeeds, all our perverse behaviour, before thee; and given our secret sins in the Light of thy countenance.

9. For this judgment is the effect of thy wrath, when thou art angry all our days are gone; we bring our years to an end, like as it were a tale that is told.

10. The days of our age are three score years and ten (*a*), this is the usual short period of our lives; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11. But notwithstanding our carcasses are falling every day here in the wilderness, there is no man that properly reflects upon the shortness and uncertainty of our lives; for I may ask, who regardeth the power of thy wrath? (*b*) For, alas! no man seems to consider it,

(*y*) Ver. 4. For a thousand years, &c.] This verse would succeed the second very naturally, and the third would well enough precede the fifth; but as it stands now, the third verse must be read as in a parenthesis.

(*z*) As a watch in the night.] Among the ancient Hebrews, the night was divided into three, some say four watches; (but this last division was not made till long after the time when this psalm was supposed to be written) so that each watch contained the space of four hours. And this seems to be particularly expressive, that a thousand years, compared to the eternity of God, passes in his sight as a watch in the night, or the midnight watch; not only a very short space of time of three or four hours, but such a portion of it as leaves no traces behind it. When all the earth is hushed and lulled asleep; and no transaction happens to continue the remembrance of it.

(*a*) Ver. 10. The days of our age are three score years and ten.] From this expression it hath been questioned whether Moses made this psalm; because the curious have observed, that this was not the period of man's life, until about the time of David.

(*b*) Ver. 11. But who regardeth, &c.] There is much obscurity in this verse, as all the commentators will witness; but as it is not my design to enter into nice and critical enquiries, I shall content myself with giving that sense of the words of our translation, which seems to me most natural and reasonable.

+ even though, thereafter, as a man feareth, so is thy displeasure
thyne anger is in truth as terrible as our fears are apt to represent it.

12. Teach us, therefore, to avoid this thy terrible wrath; so teach to number our days, that we may apply our hearts unto wisdom.

13. Turn thee again, o Lord! at the last, and be gracious unto thy servants.

14. O satisfy us with thy mercy, and that soon! so shall we rejoice and be glad all the days of our life.

15. Comfort us again now, after the time that thou hast plagued, or afflicted us; and let our future happiness compensate for the year, wherein we have suffered adversity.

16. Shew thy present servants thy providential work, and their children hereafter thy glory; bless us, and our posterity.

17. And the glorious majesty of the Lord our God be upon us, in all our undertakings; prosper thou the work of our hands upon us; and as I so earnestly beg this request, I will again repeat it: O prosper thou our handy work!

P S A L M XCI.

THIS psalm wants a title, and the author of it is not known with any certainty; but the LXX, the Chaldee, and indeed all the old versions, ascribe it to David. As it seems to have been occasioned by some pestilence, it is supposed to relate to that grand one which happened in David's time, upon his numbering the people, and not paying the proper tribute prescribed by Moses in that case; when 70,000 fell from Dan to Beersheba, 1 Chron. xxi. It contains an earnest exhortation to good men to persevere in a religious course, and to rely upon God for his protection.

ver. 1. Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty, and never be out of the reach of his protection.

2. I will say unto the Lord, thou art my hope, and my strong hold, my God, in Him will I trust.

3. For he shall deliver thee, my soul, from the snare of the fowler, and from the noisome pestilence.

4. He shall defend thee under his wings (c), and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

(c) Ver. 4. He shall defend thee under his wings.] The fond and provident care of the feathered kind over their young, is a fine allusion to express the affectionate providence of God over his faithful servants. It is plain our Saviour thought so; for he himself used it. Luke xiii. 34. "O Jerusalem, how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and ye would not!" In this place the expression has also an allusion to the wings of the cherubims over-shadowing the mercy-seat.

+ 11) Even the Passion of Fear itself, ^{Securely} in itself, the most extravagant of all others, cannot form to itself Images more dreadful, than any those Images which they who have pleased God shall actually Indure (Persons & Duration, P. 174.)

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5. Securely relying on his mercy, and endeavouring to deserve his favour, thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day.

6. For the pestilence that walketh in darkness; nor, for the sickness that destroyeth in the noon day.

7. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

8. Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9. *This I humbly trust, for thou, Lord! art my hope; because thou hast set thy house of defence very high, and from thy holy hill of Zion, the habitation of thy dwelling, thou considerest and protectest all of them who dwell upon the earth.*

10. *In this confidence then, I will proceed, and say unto my soul, There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.*

11. For he shall give his angels charge over thee, to keep thee in all thy ways;

12. And they shall bear thee in their hands, that thou hurt not thy foot against a stone. *They shall hold up thy goings in his paths, that thy footsteps slip not.*

13. *God shall preserve thee in all dangers.* Thou shalt go upon the lion, and adder; the young lion and the dragon shalt thou tread under thy feet, and not be hurt.

14. Because he hath set his love upon me, therefore will I deliver him (*d*), *said God*; I will set him up, because he hath known my name, and acknowledged my power.

15. He shall call upon me, and I will hear him; yea, I am with him *when he is* in trouble: I will deliver him, and bring him to honour.

16. With long life will I satisfy him, and shew him my salvation.

(*d*) Ver. 14. *Because &c. therefore will I deliver him.*] It has been observed as a particular beauty in this psalm, that God is introduced as speaking in his own person at this verse; to give a sanction to, to confirm, and authorize what had been before said. And, as Monsieur Fleury has observed, the sudden change of the person speaking, is not at all surprizing in this kind of writing, to those who are versed in the poets, though there is no notice given of it to prepare the reader: for certainly the same thing is often done by the very best of the heathen poets, among which he instances in Horace, with whom every one knows it is an usual thing.

PSALM

24

Adam THIS psalm was used by the Jews in their public services on the sabbath-day : the rabbins pretend it was written by Adam ; but as the instruments of music here mentioned were not used in the worship of God, till *David's* time, it is most probable that it was composed by him.

Ver. 1. It is a good thing to give thanks unto the Lord ; and to sing praises unto thy name, o thou Most Highest !

2. To tell of thy loving kindness early in the morning ; and of thy truth in the night season.

3. Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4. For thou, Lord ! hast made me glad through thy works : and I will rejoice in giving praise for the operations of thine hands.

5. O Lord, how glorious are thy works ! thy thoughts are very deep ! *How gloriously is thy wisdom and power displayed in the works of the creation ; nor are those attributes of thine less manifest in the government of the world than in the creation of it.*

6. Indeed, an unwise man, *who goes plodding in the same dull road, makes no observations, and scarce ever reflects upon what he sees ; doth not well consider this : and a fool, through his incapacity, doth not understand it.*

7. But, nevertheless, it is certainly true, as I have many times experienced ; for when the ungodly are grown as the grass, and when all the workers of iniquity do flourish ; then, *all on a sudden, shall they be destroyed, without hope of recovery, for ever : but thou, Lord ! art the Most Highest for evermore, and therefore this doth not happen by accident, but by thy appointment.*

8. For lo ! thine enemies, o Lord ! lo, thine enemies shall perish ; and all the workers of wickedness shall be destroyed.

8. But mine horn shall be exalted like the horn of an unicorn ; for I am anointed with fresh oil. *Thou hast raised me to the royal dignity, and thou wilt support and maintain me in it.*

10. Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked who arise up against me.

11. *Nor is this favour the bare consequence of God's promises to me, but such is his common method of government in respect of all good men in general ; for the righteous shall flourish like a palm tree (e), and shall spread abroad like a cedar in Libanus.*

(e) *Ver.* 11. The righteous shall flourish like a palm tree, &c.] The flourishing state of the righteous in this verse, is beautifully opposed to that of the wicked, ver. 7. For of these it is intimated that their prosperity shall be momentary and trifling, and perpetually decaying :

12. Such

12. Such as be planted in the house of the Lord, *such as are cherished by his divine blessing*, shall flourish in the courts of the house of our God.

13. They also shall bring forth more fruit, even in their old age: *the longer they live, the more they shall improve*, and, like cattle in a fresh pasture, shall be fat and well liking.

14. That they may shew to all the world, how true the Lord my strength is, and that there is no unrighteousness in him.

But the prosperity of the righteous shall be well founded, durable, and continually encreasing. When the wicked flourish, it is only said of them, that they are *green as the grass*; of which our Saviour says of it, to day is, and to-morrow is cast into the oven: But the righteous flourish like a *palm-tree*, and spread abroad their boughs like a *cedar on Libanon*. The better to illustrate the force of this comparison, I shall add Mr. Maundrell's account of the cedars of *Libanus*, who paid them a visit so lately as the month of May, 1697. "These noble trees grow amongst the snow, near the highest part of Lebanon; and are remarkable, as well for their own age, and largeness, as for those frequent allusions made to them in the word of God. Here are some of them very old, and of a prodigious bulk; and others younger of a smaller size. Of the former I could reckon up only sixteen, and the latter are very numerous. I measured one of the largest, and found it twelve yards six inches, in girth, and yet sound; and thirty-seven yards in the spread of it's boughs. At about five or six yards from the ground, it was divided into five limbs; each of which was equal to a great tree." This account adds a beauty to that passage, Ps. civ. 16, where God is said, to have planted the cedars of Lebanon.

Maundrell's Trav. p. 142.

P S A L M XCIII.

18. (a)

THIS Psalm has no title in the Hebrew, but it is supposed to be DAVID's, to whom it is attributed by the LXX. and most of the ancient versions. It was used by the Jews in their public worship, on the day before the sabbath; and by their interpretation of it, this, and all the following psalms, to the hundredth, are to be understood, in their sublimest sense, to relate to the kingdom of Christ.

Ver. 1. The Lord is king, and hath put on glorious apparel: The Lord hath put on his apparel, and girded himself with strength.

2. He hath made the round world so sure, that it cannot be moved.

3. Ever since the world began hath thy seat been prepared: Thou art from everlasting.

4. The floods have risen, o Lord! *our enemies boast great things*; the floods have lift up their voice; the floods have lift

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up their waves. Our enemies threaten to sweep us away as a flood might do: but we are under the protection of the great God, who made the world, and whom all things must obey.

5. Indeed, these enemies of ours, like the waves of the sea, are mighty and rage horribly; but yet the Lord, who dwelleth on high, is mightier.

6. Thy testimonies, o Lord! are very sure; holiness becometh thy house for ever.

P S A L M XCIV.

THIS Psalm is also attributed to DAVID, though there is no title in the Hebrew. It is plain it was made in very wicked times, when oppressive and ungodly men, had got the administration of justice into their hands: and under form or colour of law, exercised all manner of cruelty and oppression. Such were the times of Saul, as we have observed before.

Ver. 1. O Lord God! to whom vengeance belongeth; thou God, to whom vengeance longeth, shew thyself.

2. Arise, thou judge of the world! and reward the proud; condemn and punish them, after their deservings.

3. Lord! how long shall the ungodly, how long shall the ungodly triumph?

4. How long shall all wicked doers speak so disdainfully, and make such proud boasting?

5. They smite down thy people, o Lord! and trouble thine heritage.

6. They murder the widow, and the stranger; and put the fatherless to death.

7. And yet they say, Tush! the Lord shall not see: neither shall the God of Jacob regard it.

8. But take heed, ye unwise among the people: o ye who are fools, though ye boast of your wisdom and cunning, when will ye understand?

9. He who planted, or formed the ear, shall not he hear? or he who made the eye, shall not he see?

10. Or he who nurtureth or instructeth the heathen (f); it is he who teacheth man knowledge, shall not he punish?

11. Yes, however these wicked men may flatter themselves to the contrary, the Lord knoweth the thoughts of man, that they are but vain; these false hopes of theirs are ill founded; and therefore,

(f) *Ver. 10.* Or he who nurtureth the heathen.] This is well enough explained by the Chaldee paraphrase. "Is it possible that he should give the law to his people, and that when they have sinned, they should not be punished? Did not God teach the first man knowledge? The thoughts of his posterity, the sons of men, are known to the Lord, &c."

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12. Blessed is the man whom thou chastenest, o Lord! and teachest him in thy law.

13. That thou mayest give him patience in time of adversity, until the pit be digged up for the ungodly.

14. For the Lord will not fail his faithful people; neither will he forsake his inheritance,

15. Until, or for at length, righteousness shall turn again unto judgment (g), and though the method of God's government may seem contrary to this, yet the equal distribution of his justice shall at last be apparent to every one, and all such as are true in heart shall follow it: in this preservation the serious and sincere worshipper of God shall do righteously.

16. I said, who will rise with me against the wicked? or who will take my part against the evil doers?

17. But no man would assist me, and if the Lord had not helped me, it had not failed, but my soul had been put to silence, and I certainly had perished.

18. But when I said, my foot hath slipped (h), when I thought myself inevitably overcome; thy mercy, o Lord! held me up.

19. In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.

20. I said within myself, To thee, o God! wilt thou have any thing to do with the stool of wickedness, or the throne of iniquity, which imagineth mischief as a law? Is it possible that God can prosper the proceedings of these unrighteous judges?

21. For they gather themselves together, and conspire against the soul, or life of the righteous, and condemn the innocent blood.

22. But the Lord is my refuge, and my God is the strength of my confidence

23. He shall recompense them their wickedness, and destroy them in their own malice, yea, the Lord our God shall destroy them.

(g) Ver. 15. Righteousness shall turn again unto judgment.] i. e. There shall be righteous judgment; God shall judge righteously. Bishop Hare has well observed there is a like expression, Isai. xlii. 3. He shall bring forth judgment unto truth, i. e. true judgment.

(h) Ver. 18. But when I said, my foot hath slipped.] The slipping or moving of the foot, is an expression which we often meet with to signify an inevitable danger, as it does here. And it seems to be a metaphor, taken from the sure consequence of such an accident, when two men are engaged in single combat; in which case, if one of them trips and falls, his adversary has him at his mercy, and he has nothing to expect but death.

Ver. 20, 21. Are easily applicable to the case of our Saviour.

19 Day. M. P S A L M XCV.

THIS psalm also is said to be DAVID'S. It is a general invitation to worship and praise God; and as such it is very fitly used towards the beginning of our morning service.

It is well known that the land of Canaan was a type of Heaven, where, after all his toils, the good and faithful servant is to enter into the joy of his Lord: and as those Israelites in the wilderness were not permitted to enter into the land of Canaan, because of their unbelief, their distrust in God's providence, and consequent disobedience; St. Paul takes occasion from hence to exhort the Jews, Heb. ii. 4, to accept readily the terms offered to them by the gospel. He shews that the words of this psalm are applicable to the state of christianity; and intimates to them, that if they persisted in an obstinate refusal of those gracious offers, they likewise would fall, through the same example of unbelief.

Ver 1. O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2. Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

3. For the Lord is a great God: and a great king above all Gods: *Above all principalities and powers, both visible and invisible.*

4. In his hand are all the corners of the earth: and the strength of the hills is his also.

5. The sea is his, and he made it: and his hands prepared the dry land.

6. O come, *therefore*, let us worship, and fall down, and kneel before the Lord our maker.

7. For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand *(i)*.

8. To day if ye will hear his voice, *attend to his holy scriptures*, harden not your hearts; as *your fathers did*, in the provocation, and as in the day of temptation, in the wilderness, or as *your fathers did at Massah and Meribah*; (See Ex. xvii. 7.)

9. When your fathers tempted me, proved me, and saw my works.

10. *When for* forty years I was grieved with this generation; and *at last* I said, it is a people that do err in their hearts, for they have not known my ways.

(i) Ver. 7. The people of his pasture, and the sheep of his hand. If there should seem to be any impropriety in this expression, as Dr. Hammond observes, it is easily cured, by saying, *the people of his hand, and the sheep of his pasture.* But he accounts for the expression as we commonly read it.

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11. Unto whom, *therefore*, I swear in my wrath, that they should not enter into my rest, *the land of Canaan*, but that their carcases should fall in the wilderness.

P S A L M XCVI.

THIS psalm was made by DAVID when he brought the ark from the house of Obed-edom to mount Zion, 1 Chron. xvi. 23. But bishop Patrick says, it never had a complete fulfilling, till the Messiah, who was, indeed, the temple of God, came to dwell among us. And several of the Jewish doctors acknowledge that it belongs to his times.

Ver. 1. O sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2. Sing unto the Lord, and praise his name : be telling of his salvation from day to day.

3. Declare his honour unto the heathen : and his wonders unto all people.

4. For the Lord is great and cannot worthily be praised ; he is more to be feared than all Gods.

5. As for all the Gods of the heathens, they are but idols : but it is the Lord who made the heavens.

6. Glory and worship are before him : power and honour are in his sanctuary.

7. Ascribe unto the Lord, o ye kindreds of the people ! ascribe unto the Lord worship and power.

8. Ascribe unto the Lord the honour due unto his name : bring presents, and come into his courts.

9. O worship the Lord in the beauty of his holiness : let the whole earth stand in awe of him.

10. Tell it out among the heathen, that the Lord is king, and that it is he who hath made the round world so sure that it cannot be moved ; and how that he shall judge the people righteously.

11. Let the heavens rejoice, and let the earth be glad ; let the sea make a noise, and all that therein is.

12. Let the field be joyful, and all that is in it ; then shall, or let, all the trees of the wood rejoice before the Lord.

13. For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

2) Nothing now is left told of the
the Salvation of the Lord.

3) His exquisite Holiness, which is the
Perfection of Beauty, - The first Good,
first Fruit.

THIS psalm is thought to have been composed by the same hand which made the last. It is a triumphant hymn, and seems to have been occasioned by some victory over the heathens; what particular one is not known. Though, as bishop Patrick observes, in it's sublimer meaning it belongs to Christ's triumph over the grave, and all the powers of darkness, at his resurrection and ascension to his throne in heaven: This appears from those words to which the apostle to the Hebrews alludes out of the seventh verse, and applies to Christ's royal power and authority over angels. And this, says he, the Hebrew doctors themselves, as Kimchi confesses; take to be here intended. And agreeably to this, the title of the psalm in the Syriac version says, "The Psalmist foretells the coming of Christ."

Ver. 1. The Lord is king; the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

2. *For though he be invisible to us, though clouds and darkness are round about him; yet righteousness and judgment; are the habitation of his seat.*

3. *There shall go a fire before him; and burn his enemies on every side.*

4. *His lightning gave shine upon the ground; the earth saw it, and was afraid.*

5. *The hills melted like wax, at the presence of the Lord: at the presence of the Lord of the whole earth.*

(k) *Preface.* If I was to add a conjecture to what is said in the preface, it should be that upon some remarkable victory, obtained after he had composed Ps. xviii. DAVID made a sort of epitome of that which we have in the present Psalm. But however that may be, I can make no doubt but DAVID was the author of this psalm, as he is by every one allowed to be of the eightieth. The poetical imagery of this, and Ps. xviii. is exceeding lofty and grand. And the thoughts and the style of them both are so much alike, that it can scarce be questioned whether they were made by the same hand. This will easily appear to the attentive reader, who will give himself the trouble of comparing them.

To give one instance; you may observe, that the invisibility of God is thus finely described, Ps. xviii. 9, 11. *It was dark under his feet. He made darkness his secret place; his pavilion round about him with dark waters, and thick clouds to cover him.* And then, to shew that by this dark and gloomy scene, he only meant to describe that attribute of God, the Psalmist adds, ver. 12. *at the brightness of his presence his clouds removed, hailstones and coals of fire.*

In like manner Ps. xcvi. 2. that same attribute is thus described, *Clouds and darkness are round about him.* And then too, it presently follows, at the very next verse, *There shall go a fire before him, &c.* The curious reader will compare the whole, and judge for himself.

6. The

*eightieth
The 20th
B. is
a Ps. of
David*

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6. The heavens have declared his righteousness: and all the people have seen his glory.

7. Confounded be all they who worship carved images; and that delight in vain Gods: worship him all ye Gods; *all ye who are so called, whether princes on earth, or angels in heaven.*

8. Zion heard of it, *our conquest*, and rejoiced; and the daughters, *or cities*, of Judah were glad, because of thy judgments, o Lord!

9. For thou, Lord, art higher than all who are in the earth: thou art exalted far above all Gods.

10. O ye who love the Lord, see that ye hate the thing that is evil; *recommend yourselves to the mercy of this great and powerful God, by obeying his will;* for the Lord preserveth the souls, *or lives*, of his saints; and he shall deliver them from the hand of the ungodly.

11. *For* there is sprung up a light to the righteous! and joyful gladness for such as are true-hearted.

12. Rejoice, *therefore*, in the Lord, o ye righteous! and give thanks for a remembrance of his holiness.

P S A L M XCVIII. *19. Day a*

THIS psalm has several expressions like those which are used in Ps. xcvi. and therefore, probably, was made by DAVID.

Ver. 1. O sing unto the Lord a new song; for he hath done marvellous things.

2. With his own right hand, and with his holy arm, hath he gotten himself the victory.

3. The Lord declared his salvation: his righteousness hath he shewed in the sight of the heathen.

4. He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

5. Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6. Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7. With trumpets also and shawms (*l*); o shew yourselves joyful before the Lord, the king.

8. Let the sea make a noise, and all that therein is; the round world, and they who dwell therein.

(*l*) *Ver. 7. Shawms.*] From *Schawme*, Teutonic, a hautboy, a cornet.

9. Let the floods clap their hands (m), and praise thee: and let the hills be joyful together before the Lord: for he is come to judge the earth.

10. With righteousness shall he judge the world: and the people with equity.

(m) Ver. 9. *Let the floods clap their hands.*] The clapping of the hands must here be understood as a testimony of joy, and a way of expressing it. It is a metaphor taken from the common usage of men; as we know in after ages, and even at this day, it is used to express mens' approbation, at their public entertainments.

Terms, used in Scripture, to signify Multitudes of People

P S A L M XCIX.

THIS also is attributed to DAVID by the LXX. and the other most ancient versions, except the Chaldee, which, like the Hebrew, has no title at all. The Syriac says, it prophecies of the glory of Christ's kingdom.

Ver. 1. *The Lord is king, be the people never so impatient; he sitteth between the cherubim, overshadowing the ark in the tabernacle, be the earth never so unquiet.*

2. The Lord is great in Zion, and high above all people.

3. They shall give thanks unto thy name; which is great, wonderful, and holy.

4. The king's power loveth judgment: *though the Lord our God is most powerful, yet he never exerteth himself but with justice: yea, thou, O God! hast prepared and founded all thy dispensations towards us in equity; thou hast executed judgment and righteousness in Jacob.*

5. O magnify the Lord our God, and fall down before his footstool (n), *his ark over which he visibly resides; for he is holy.*

(n) Ver. 5. *His footstool.*] The ark is so called upon account of its situation in the tabernacle; for over the ark was the golden mercy-seat, upon which the cherubim were placed, at each end one, with their faces towards each other, and their wings extending over the mercy-seat; and over-shadowing it. Between these cherubim, and the mercy-seat, the Shechinah, the luminous, visible appearance by which God was pleased to manifest his peculiar presence there, was displayed. For this reason, he is said, ver. 1. *to sit between the cherubim.* And if we consider him as sitting upon the mercy-seat, then the ark which was placed underneath this, must, of course, be considered as his footstool, See Ex. xxv. 17—21. So DAVID says, 2 Chron. xxviii. 2. *I had in my heart to build a house for the ark of the covenant of the Lord, and for the footstool of my God.* See also Ps. cxxxii. 7.

6. *Imitate*

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6. Imitate Moses and Aaron among the priests, and Samuel among such as call upon his name, *his prophets*; these called upon the Lord, and he heard them.

7. He spake unto them out of the cloudy pillar (o); for they kept his testimonies, and the law that he gave them.

8. Thou heardest them, o Lord our God! thou forgavest them (p), o Lord! i. e. *the people, for their sakes, and upon their intercession*; and this thou didst even when thou punishedst, *wast punishing, or hadst begun to punish them, for their own inventions.*

9. Therefore let these examples excite us to the like acts of piety that they practised: o magnify the Lord our God, and worship him upon his holy hill; for the Lord our God is holy.

(o) Ver. 1. *He spake unto them out of the cloudy pillar.*] This passage is very clear as to Moses and Aaron; but it is not any where expressly said, that God spake unto Samuel out of a cloudy pillar, or the pillar of the cloud. However Dr. Hammond has observed, that it is probable enough from his history, that he did so. For when Samuel was so signally heard by God at Mizpeh. 1 Sam. vii. it is said ver. 9. *The Lord answered him*, and ver 10. *The Lord thundered with a great thunder*; where God's voice and thunder were, questionless, like that in Ex. xix. 16. where the cloud is mentioned as well as the thunder; and indeed where thunder is, a cloud must be supposed to be; and so this answering of Samuel with thunder, must be God's speaking to him at this time out of the cloud also.

God spoke to Samuel out of a cloud.

(p) Ver. 8. *Thou forgavest them.*] This the Chaldee renders, "thou sparedst thy people because of them, or for their sakes." And this God did, even when he had begun to punish the people for their inventions.

This appears as to Moses, Ex. xxxii. 11, 14. as to Aaron, Num. xvi. 47, 48. and as to Samuel, 1 Sam. vii. 9. the second *them*, therefore, in this verse, must relate not to Moses, Aaron, or Samuel, but to the people for whom they interceded with God, and who were pardoned upon their prayers, even though God had already begun to execute his judgments upon them for their sins.

PSALM C.

IT is not said who composed this psalm; but it was appointed to be sung, when those peace-offerings mentioned Lev. 7. 12, 13. were offered. It is a general invitation to all people in the world to join in the worship of God, and as such it very properly made a part of our common-prayer.

Ver. 1. O be joyful in the Lord all ye lands: serve the Lord with gladness, and come before his presence with a song.

2. Be ye sure that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3. O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name.

4. For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

P S A L M CI.

WHEN DAVID was bringing the ark of God from *Kirjath Jearim* to mount *Zion*, *Uzzah* was smitten by God, and instantly died, for rashly laying hold of it. This severe punishment terrified DAVID so much, that he desisted from his purpose; and instead of bringing the ark to his own city *Zion*, he turned aside, and put it in the house of *Obed-edom*. Thus we read 2 Sam. 6. 9. DAVID was afraid of the Lord that day, and said, how shall the ark of the Lord come unto me? Upon this it is very natural to imagine that he should make some good resolutions, and resolve to regulate and purge his family, in order to make him and all his servants about him more fit to inhabit near the ark of the Holy God. And upon this occasion, it seems very probable that he might compose this psalm.

Ver. 1. My song shall be of mercy, and judgment, or justice, both of which I will impartially exercise towards my subjects and servants; and as I most solemnly resolve to do this, to thee o God will I make my vows, unto thee, o Lord, will I sing.

2. For this purpose do thou guide and direct me; o let me have understanding in the way of godliness.

3. When wilt thou be pleased to suffer thy ark to come unto me? I will walk in my house with a perfect heart; I will make myself as worthy of this honour as I can.

4. I will take no wicked thing in hand; I hate the sins of unfaithfulness; there shall no such cleave unto me.

5. Every one that has a froward heart shall depart from me; I will not know a wicked person.

6. Whoso privily slandereth his neighbour, him will I destroy, or prosecute i.e. punish.

7. Whoso hath also a proud look, and high stomach, I will not suffer him.

8. But mine eyes shall look graciously upon such as are faithful in the land, that they may dwell with me.

9. Whoso leadeth a godly life he shall be my servant.

10. There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight.

11. I shall soon destroy all the ungodly that are in the land; that I may root out all wicked doers from the city of the Lord.

Bishop Patrick thinks this psalm was made by DAVID, when he was in *Hebron*: But there is no doubt but the city of the Lord means *Jerusalem*.

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lem. And it is most certain he was not possessed of that when he was made king in *Hebron*, which is a sufficient reason for supposing that it was made after that time, and none seems more probable than that mentioned above, which is Dr. Hammond's supposition. The author of the life and reign of DAVID, brings the date still lower, to the time of Abfalom's rebellion.

20 Day m

P S A L M CII.

THE author of this psalm is not known, but it is thought to have been composed about the latter end of the captivity. It contains a lamentable complaint for the destruction of Jerusalem, and a prophecy of the call of the Gentiles to the faith of Christ, as the title of the Syriac version intimates. The title it bears in the Hebrew is, "A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord."

Ver. 1. Hear my prayer, o Lord; and let my crying come unto thee.

2. Hide not thy face from me in the time of trouble; incline thine ear unto me when I call; o hear me, and that right soon.

3. For my days are consumed away like smoke, and my bones are *or my body is burnt up and consumed*, as if it were a firebrand.

4. My heart is smitten down, and withered like grass, *blasted with lightning*; so that *my appetite is gone*, and I even forget to eat my bread.

5. For *or because of* my groaning, I am reduced almost to a skeleton; and my bones will scarce cleave to my flesh.

6. I am become *estranged to all company*, and wander about in solitary places, where I can complain without interruption, like a pelican in the wilderness, and like an owl that is in the desert.

7. I have watched whole nights, and am even as it were a sparrow that *moaneth the loss of its mate*, and sitteth alone on the house top lamenting its sad condition.

8. Besides all this mine enemies aggravate my misfortunes; they revile me all the day long, and they that are mad upon me *have conspired and are sworn together against me*.

9. For I have eaten ashes as if it were bread; and *as my bread has been soiled with the ashes that I sit in*, so I have mingled my drink with weeping *or with my tears*.

10. And that because of thine indignation and wrath; for the house of Israel may truly say, thou hast taken me up, thou hast exalted me from a low and servile condition, and now hast cast me down again, and debased me.

11. Yea my days are gone like a shadow, and I am withered like grass.

12. But thou, o Lord, shalt endure forever, and thy remembrance throughout all generations.

13. Thou

13. Thou shalt arise and have mercy upon Zion, (9) for it is time that thou have mercy upon her, yea, the time is come.

14. And why, thy servants think upon her stones: *which now lie all in ruins*, and it pitieth them to see her in the dust.

15. The heathen shall fear thy name, o Lord; and all the kings of the earth thy majesty;

16. When the Lord shall build up Zion, and when his glory shall appear, *or when he shall appear with glory*:

17. When he turneth *or shall turn* him unto the prayer of his servants the poor destitute people of Israel, and despiseth not their desire.

18. *And this shall be written for those that come after: and the people which shall be born shall praise the Lord.*

19. For he hath looked down from his sanctuary: even out of heaven did the Lord behold the earth;

20. That he might hear the mournings of such as are in captivity; and deliver the children appointed unto death.

21. That they may declare the name of the Lord in Zion; and his worship at Jerusalem;

22. When the people of Israel are gathered together, and the other kingdoms also *are joined with them* to serve the Lord.

23. *We were reduced to a very low estate, he brought down my strength in my journey when we went into exile, and shortened my days: I thought we must inevitably have perished.*

24. But I prayed, and said, o my God, take me not away in the midst of mine age; and I pray unto thee, *because I know that thou canst help me, for thou endurest from all eternity*: As for thy years, they endure throughout all generations.

25. Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.

26. They shall perish, but thou shalt endure; they all shall wax old as doth a garment,

27. And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

28. *In thee therefore I trust that thou wilt provide for our posterity, and that the children of thy servants shall continue, and their seed shall stand fast and be established in thy sight.*

(9) Ver. 13. *Thou shalt arise and have mercy upon Zion.* If the psalmist had ended his complaint at ver. 11. one would have thought he had been very sick, and had been describing the state of a weak and consumptive man; but it appears, from this, and the following verses, that it was no such thing; but that under that image he had been representing the miserable condition of the captive Jews. When DAVID makes use of the like image in Ps. xxxviii. and several others, it is thought by some, that he likewise was sick; and the very learned and ingenious author of the life of DAVID, has laboured this point very much, in order to prove that

that DAVID had the small-pox. But if we compare these psalms with this, it will be very evident, that in this kind of writing we are not necessarily to conclude the psalmist really to be in that condition, which he seems to describe himself in, but that he makes use of that image to represent more strongly the miserable condition he is endeavouring to paint. I chose to mention this here, because we have a like instance before us in this psalm; and if this is thoroughly considered, it will sufficiently prevent the reader from drawing such conclusions from some particular passages in DAVID's psalms, (such as Ps. xxxviii. 5, 7.) as are very injurious to his character.

We may farther observe upon this, and ver. 16. That as Zion had been a principal part of the city of Jerusalem, and once, when the ark was there, the most considerable and most sacred part of it; it was no unusual thing for the Jews to intend the city of Jerusalem at large, by the name of Zion only. Their are several passages in scripture, and especially in the psalms, which confirm this remark, [as ver. 25. *Thou Lord in the beginning, &c.*]. This and the two following verses are expressly applied to our Saviour, by the apostle, Heb. i. 10, &c.

P S A L M CIII.

THIS is one of the psalms of DAVID, composed by him, as is commonly said, upon his recovery from some illness: It may be so; but as we read of no illness he had, it is by no means clear whether such was the occasion of it, or whether, as I am inclined to think, he made this thanksgiving after a deliverance from some other calamity. See the note on the preceding psalm. This is so general a thanksgiving, that it may very fitly be used upon any remarkable deliverance.

Ver. 1. Praise the Lord, o my soul; and all that is within me praise his holy name.

2. Praise the Lord, o my soul; and forget not all his benefits.

3. Who forgiveth all thy sin, and beareth all thine infirmities, *of what kind soever they be.*

4. Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness.

5. Who satisfieth thy mouth with good things; making thee as young and lusty as an eagle *after she is newly moulted.*

6. The Lord executeth righteousness, and judgment; for all them that are oppressed with wrong.

7. *Like as he did to our fore-fathers when he shewed his ways unto Moses, and his wonderful works unto the children of Israel.*

8. The Lord is full of compassion and mercy, long-suffering, and of great goodness.

9. He will not alway be chiding, neither keepeth he his anger for ever.

10. He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

U u

11. For

11. For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him.

12. Look how wide also the east is from the west; so far hath he set our sins from us.

13. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him.

14. For he knoweth whereof we are made; he remembereth that we are but dust.

15. The days of man are but as grass; for *at the best* he flourisheth *but* as a flower of the field.

16. For as soon as the wind goeth over it, it is gone, and the place thereof shall know it no more.

17. But the merciful goodness of the Lord *is not transitory as man's goodness is*, but endureth for ever and ever upon them that fear him; and his righteousness upon children's children:

18. Even upon such as keep his covenant, and think upon his commandments to do them.

19. The Lord hath prepared his seat, *his throne*, in heaven: and his kingdom ruleth over all.

20. O praise the Lord, ye angels of his, ye that excel in strength, ye that fulfil his commandment, and hearken unto the voice of his words.

21. O praise the Lord, all ye his hosts; ye servants of his who do his pleasure.

22. O speak good of the Lord, all ye works of his, in all places of his dominion: *and* praise thou the Lord, o my soul.

Whit Sunday

P S A L M CIV.

(a) 20

THOUGH this psalm has no title in the original, it is said to be DAVID's, by all the old versions, except the Chaldee; and certainly the thoughts and expressions of it throughout, and especially in the first part of it, are so lofty and grand, that it may well enough be supposed to be his. But be it whose it will, it is a very fine poem, upon the creation, and the providence of God. And as it is upon so general a subject, it is at all times proper to be used.

The author of the life and reign of DAVID, imagines it to have been made by him, and probably enough, whilst he was in his retirements in the forests, sheltering himself from Saul, and was at full leisure to contemplate, and survey the works of providence. Here he may well be supposed to be more especially conversant with those mentioned in this psalm.

Ver. 1. Praise the Lord, o my soul! o Lord, my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2. Thou deckest, *adornest* thyself with light as it were with a garment, and spreadest out the heavens like a curtain, *or rather, a tent, a tabernacle.*

3. Who

3. Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4. He maketh his angels spirits: and his ministers a flame of fire.

5. He laid the foundations of the earth, that it never should move at any time.

6. Thou coveredst it with the deep as ~~it~~ were with a garment: the waters stand in the hills, (r) or stood above them; covered them. See Gen. i. 2, 7.

7. But at thy rebuke they flee, at the voice of thy thunder they are afraid.

8. They go up as high as the hills, and down to the valleys beneath; even unto the place which thou hast appointed for them.

9. Where thou hast set them their bounds that they should not pass, neither turn again to cover the earth, as they did the first day of the creation, and again at Noah's flood: This is a remarkable instance of God almighty his providence.

10. Moreover he sendeth the springs into the rivers which run among the hills.

11. All beasts of the field drink thereof, and the wild asses quench their thirst.

12. Besides them shall the fowls of the air have their habitation, and sing among the branches of the trees.

13. He watereth the barren hills from above: and all the whole earth is filled with the fruit of thy works, o God.

14. He bringeth forth grass for the cattle, and green herb for the service of men.

15. That he may bring food out of the earth, (get his living by tilling the ground,) and wine that maketh glad the heart of man; and oyl to make him a chearful countenance, and bread to strengthen man's heart.

16. His providence extends likewise to the inanimate part of the world. The trees of the Lord also are full of sap, even the cedars of Libanus, which he hath planted: (s)

17. Wherein the birds make their nests: and the fir trees are a dwelling for the stork.

18. The high hills are a refuge for the wild goats: and so are the stony rocks for the conies. (t)

(r) Ver. 6. *The waters stand, or stood upon the hills.*] That a good part of this psalm is a hymn upon the creation; will appear if we compare it with the first chapter of Genesis: and it may be considered as a sort of comment upon that.

(s) Ver. 16. *Which God hath planted.*] See note on Ps. xcii. 11.

(t) Ver. 18. *The stony rocks for the conies.*] It has been observed that conies do not delight to dwell in rocks; and that this same animal which

19. He appointed the moon for certain seasons: (u) and the sun knoweth his going down.

20. Thou makest, *causest* darkness that it may be night, wherein all the beasts of the forest do move:

21. *And there* the lions roaring after their prey, (w) do seek their meat from God.

22. *But the sun* ariseth, and *then* they get them away together, and lay them down in their dens;

23. *And man* goeth forth to his work and to his labour *securely* until the evening.

24. O Lord, how manifold are thy works! In wisdom hast thou made them all! The earth is full of thy riches.

25. So is the great and wide sea also, wherein are things creeping innumerable, both small and great beasts, *or animals*.

26. There go the ships, and there is *that vast creature the whale*, that Leviathan, whom thou hast made to take his pastime, and *sport himself* therein.

27. These wait all upon thee, that thou mayest give them their meat in due season.

28. When thou givest it them they gather it, and when thou openest thy hand they are filled with good.

29. *But*

is here translated a cony, is said in other places in scripture to chew the cud, which a cony doth not: Besides, these creatures were very rare in Judæa. But Bochart has observed, that there is an animal in Palestine, and Arabia, which may properly enough be called a *rock-rat* which is cloven footed, chews the cud, and is very fearful and weak, which makes it retire to the rocks. And as that country abounded with these animals, it is not unlikely that they were here intended.

Essay for a new Translation.

(u) *Ver. 19. He appointed the moon for certain seasons.*] i. e. for stated solemnities. The Psalmist is here thought to have a view to the stated festivals of his country, many of which depended upon the moon, particularly, their new moons, passover, feast of tabernacle, &c.

Vid. Spencer de Leg. Heb. L. i. c. 8. Sect. 3.

(w) *Ver. 21. The Lions roaring after their prey.*] Dr. Hammond observes that the lions are not provided with great swiftness of foot to pursue those beasts on which they prey; it is necessary therefore, that this defect should be provided for some other way. And it has been affirmed, that their very roaring is useful to them for this purpose; and that when they cannot overtake their prey, they do by that fierce noise, so astonish and terrify the poor beasts, that they fall down before them. This seems probable enough, and illustrates the Psalmist's expression, better by far than that vulgar story of the jackall's hunting their prey for them; which though it be sometimes very confidently asserted, seems not to be grounded upon any sufficient authority. The prophet *Amos* alludes to the very same thing: that the Psalmist does C. iii. 4. *Will a lion roar in the forest, when he hath no prey?* i. e. when he hath no prey in view.

*doth not
chew the
Cud*

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29. But when thou hidest thy face they are troubled: when thou takest away their breath, they die; and are turned again to their original dust, *from whence they were taken.*

30. When thou lettest thy breath, *thy enlivening influence,* go forth, they shall be made, *a succeeding race arises in their stead,* and thou shalt renew and replenish the face of the earth.

31. The glorious majesty of the Lord shall endure for ever; the Lord shall rejoice in his works.

32. The earth shall tremble at the look of him: If he do but touch the hills they shall *smoke, and consume at his presence*

33. I will sing unto the Lord as long as I live; I will praise my God while I have my being.

34. *This is my bounden duty to God, and he will graciously accept it,* and so shall my words please him; and my joy shall be in the Lord.

35. But as for sinners they shall be consumed out of the earth and the ungodly shall come to an end: *Avoid thou therefore their doom,* and praise thou the Lord, o my soul, praise the Lord.

21 P S A L M CV. (m.)

IT is certain the fifteen first verses of this psalm were made by DAVID, 1 Chron. xvi. And it is supposed he enlarged it afterwards. For, as bishop Patrick observes, who else would presume to do it? It is a thanksgiving to God, for his wonderful mercies shewn to his chosen people from the time of Abraham, to their settlement in Canaan.

Ver. 1. O give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

2. O let your songs be of him, and praise him! and let your talking be of all his wonderful works.

3. Rejoice in his holy name: let the heart of them rejoice who seek the Lord.

4. Seek the Lord, and his Strength: seek his face, *and implore his protection* evermore.

5. *And as an encouragement to do so,* Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth, *which he executed upon your enemies;*

6. O ye seed of Abraham, his servant; ye children of Jacob his chosen.

7. He is the Lord our God: *and his judgments are in all the world.*

8. He hath been alway mindful of his covenant, which he made to a thousand generations;

9. Even the covenant that he made with Abraham; and the oath that he sware unto Isaac;

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10. And appointed the same unto Jacob for a law; and to Israel for an everlasting testament, or covenant.

11. Saying, unto thee will I give the land of Canaan, the lot of your inheritance.

12. He shewed that he intended inviolably to keep this covenant, by the providential care which he took of our forefathers, when their family was very small, and therefore defenceless; for when they were as yet but a few of them, and they strangers in the land;

13. What time as they went from one nation to another, from one kingdom to another people, without any settled habitation;

14. He suffered no man to do them wrong; but reproved even kings, Pharaoh and Abimelech, for their sakes;

15. Saying, touch not mine anointed, Abraham, whom I have advanced to the dignity of a prophet, and do my prophets no harm.

16. Moreover, after this, in the life-time of our father Israel, he called for a dearth upon the land; and destroyed all the provision of bread, or the staff of their bread.

17. But he had sent a man before them; even Joseph, who was sold by his brethren to be a bond servant.

18. Who was soon after unjustly thrown into prison, whose feet they hurt in the stocks; and the iron entered into his soul;

19. And until the time came that his cause was known, the word of the Lord tried him.

20. But then Pharaoh the king sent, and delivered him; the prince of the people let him go free.

21. He made him lord also of his house; and ruler of all his substance;

22. That he might inform, or correct, his princes after his own will, as he pleased; and teach his gravest senators wisdom.

23. Our Father Israel also came into Egypt upon Joseph's invitation; and Jacob was a stranger in the land of Ham.

24. And here in Egypt, he, (i. e. God,) encreased his people exceedingly, and made them stronger than their enemies.

25. Whose hearts turned so, that at last they hated his, God's people, and dealt untruly with his servants. For they made those people slaves, whom they had, in a friendly manner, invited into their country.

26. Then sent he Moses, his servant, and Aaron, whom he had chosen.

27. And these two shewed his tokens among them; and wonders in the land of Ham.

28. For he sent darkness, and it was dark, and they were not obedient to his word; this had no effect upon them.

29. He turned their waters into blood; and slew their fish.

30. Their

9 Plague

Exod. 7. 20

Waters into Blood

(Ver: 24)

of first Miracle - 7 Effect lasted 7 Days

Of the BOOK of PSALMS. 171

30. Their land brought forth frogs; yea, even in their king's chambers.

+ 31. He spake the word, and there came all manner of flies, and lice in all their quarters.

32. He gave them hailstones for rain: and flames of fire in their land.

33. He smote their vines also, and fig-trees; and destroyed the trees that were in their coasts.

34. He spake the word, and the grasshoppers came, and caterpillars innumerable, and did eat up all the grass in their land, and devoured the fruit of their ground.

35. At last he smote all their first-born in their land; even the chief of all their strength.

36. He brought them forth also with silver and gold: and there was not at that time so much as one feeble, or sick person among all their tribes: the providence of God so ordered it, that they were all healthy and strong, and fit to undertake so long a march.

37. Egypt was glad at their departing; for they, the Egyptians, were afraid of them,

38. He spread out a cloud to be a covering for them, and defend them from the heat of the sun: and fire to give them light in the night season.

39. Moreover, at their desire, he brought quails, in the wilderness to feed them; and he filled them with the bread of heaven, or bread from heaven, i. e. manna.

40. He opened the rock of stone to give them drink; and the waters flowed out, so that rivers ran in dry places.

41. For why? He remembered his holy promise; and Abraham his servant, to whom he made it.

42. And he brought forth his people with joy, and his chosen with gladness;

43. And gave them the lands of the heathen; and they took the labours of the people in possession;

44. That they might keep his statutes; and observe his laws.

PSALM CVL.

IF David wrote the former psalm, it is not unlikely that he also composed this: for it is pretty much upon the same subject with that. Only here he not only commemorates God's mercies towards their forefathers; but reproves the Israelites for the ungrateful return which they made for them. And it is observed, that this magnified the mercies of God the more, in being so very kind to those wicked people, that when he punished them, he did not utterly destroy them.

+ Ps. 105. 31. Flies. not in original Hebrew - swarms, only. see Exod. 8. 21-21
Note. David omits of Murrain & of Boils.

1. Murrain
2. Boils
3. Lice
4. Flies
5. Murrain
6. Boils
7. Hail
8. Locusts
9. Dashing
10. first born slain
11. 12

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Ver. 1. O give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2. Who can express the noble acts of the Lord, or shew forth all his praise?

3. Blessed are they who always keep thy judgment, and do righteousness, and thereby ingratiate themselves in the favour of this glorious and praise-worthy God.

4. O that I may be of that number! and that thou mayest remember me, o Lord! according unto the favour that thou bearest unto thy people. O visit me with thy salvation!

5. That I may see the felicity of thy chosen people; and rejoice in the gladness of thy people Israel; and give thanks with thy inheritance.

6. In truth our sins may justly prevent thy blessings; for as our forefathers were a rebellious people, so are we their children at this day; we have sinned with our fathers, we have done amiss and dealt wickedly.

7. But God was merciful to our fathers, notwithstanding their perverse ingratitude to him; why then should we despair of his mercy to us? Our fathers regarded not thy wonders in Ægypt, o God! neither kept they thy great goodness in remembrance, but were disobedient at the sea, even at the Red Sea.

8. Nevertheless, he [God] helped them for his name's sake, that he might make his power to be known, and convince mankind of his over-ruling providence.

9. For this purpose he rebuked the Red Sea also, and it was dried up: so he led them through the deep, as if it had been through a wilderness.

10. And he saved them from the adversary's hand, and delivered them from the hand of the enemy.

11. As for those who troubled, and pursued them, the waters of the sea returned, and overwhelmed them, there was not one of them left.

12. Then believed they, i. e. our fathers believed, his words, and sang praise unto him.

13. But within a little while they forgot his works; and would not abide his counsel.

14. But lust came upon them in the wilderness: and they tempted God, to try if he could give them flesh in the desert.

15. And he gave them their desire to shew that nothing was impossible to him; but he punished them for their presumption, and sent leanness withal into their souls (x). He made them consume and waste away upon it.

Ver. 15. He sent Leanness withal into their Souls.] Any judgment, or plague sent by Almighty God, is sometimes represented in scripture lan-

16. They

16. They made a schism, and angered Moses also in the tents ; and Aaron the saint, the high priest, of the Lord.
17. So the earth opened and swallowed up Dathan ; and covered the congregation of Abiram.
18. And the fire was kindled in their other company, who were associated with Corah ; and the flame burnt up the ungodly.
19. Moreover, they made a calf in Horeb ; and worshipped the molten image which their own hands had made.
20. And thus they turned their glory, the glorious object which they were wont to worship, even the shechinah of the Lord of Hosts, into the similitude of a calf that eateth hay.
21. And they forgot God their Saviour, who had done so great things in Egypt,
22. Wonderous works in the land of Ham ; and fearful things by the Red Sea.
23. So he said he would have destroyed them, had not Moses, his chosen servant, stood before him in the gap, to turn away his wrathful indignation, lest he should destroy them.
24. Yea, when they were in sight of Canaan, they thought scorn of, and despised that pleasant land ; and gave no credence unto his word, though he had promised to give it them.
25. But murmured in their tents, and hearkened not unto the voice of the Lord.
26. Then lifted he up his hand against them, to overthrow them in the wilderness,
27. To cast out their seed among the nations ; and to scatter them in the beaten lands.
28. They joined themselves unto Baal-Peor (y), they were initiated in the mysteries of the idol God, Baal, whom the Moabites

language by this expression : here it respects that plague which God sent among the Jews in the wilderness, and which is mentioned, Numb. ii. 33. And so the captivity of the ten tribes is described by Isai. xvii. 5. thus, *The glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.*

(y) Ver. 28. They joined themselves to Baal-Peor.] Baal is known to have been the common name for the heathen deities in Palestine. And Peor was the name of a mountain in the kingdom of Moab, to the top of which Balak carried Balaam, Numb. xxiii. 28. So that this Baal took his name from the mountain where he was worshipped, in the same manner as Jupiter among the Latins was called Capitulinus, Olympius, &c. Mr. Selden observes there is mention made of Beth-Peor, Deut. xxxiv. &c. in a Valley over against which Moses was buried ; and certainly, says he, Beth-Peor there, means the mountain where the temple of a God stood, which Beth signifies in Hebrew ; as Beth-Dagon, the temple of Dagon, Beth-Ashtoreth, &c. And the Israelites joining themselves to this Baal, who was worshipped on Mount Peor, means their being initiated into his mysteries, and owning him as their God ; which it is plain

Y y

worshipped

is even H. 33
while of
flesh was
yet between
their teeth &c

worshipped on the mountain Peor; and this they did by partaking of those sacrifices which were offered unto the deceased persons at that time worshipped in that country; yea, they ate the sacrifices of the dead.

29. Thus they provoked him to anger with their own inventions, and the Plague was great among them.

30. Then stood up Phineas, the son of Eleazar, and prayed, or appeased, and made an atonement for the people, by executing two criminals of the first rank, Zimri and Cozbi; and so the plague ceased.

31. And that was accounted to him for righteousness, (and was rewarded by God, Numb. xxv. 12, 13.) among all posterities for evermore.

32. They angered him, (God) also at the waters of strife, so that he punished Moses for their sakes;

33. Because they provoked his spirit, so that he spake unadvisedly with his lips (x).

34. Neither destroyed they the heathen after this; as the Lord commanded them.

35. But were mingled among the heathen, and learned their idolatrous works.

36. Infomuch, that they worshipped their idols, which turned to their own decay; yea, they offered their sons and their daughters unto devils (a);

they did by eating of the sacrifices offered there, by which rite they became partakers of his altar, as the apostle argues, 1 Cor. x. 18. &c.

[x] Ver. 33. Because — so that he spake unadvisedly with his lips.] When the psalmist was giving an Account of the obstinacy and perverseness of his countrymen, this was a very well chosen circumstance to be mentioned. That they were so perverse that Moses himself could not bear it, and they even provoked him, of whom it was recorded in Scripture, Numb. xii. 3. That he was very meek, above all the men which were upon the face of the earth.

The unadvised speaking here mentioned relates to the anger he shewed, and the diffidence he expressed, when he smote the rock the second time, and said, "Hear now, ye rebels, must we fetch you water out of the rock?" And for his not sanctifying God before the people, he was punished by not being suffered to lead the people of Israel into the promised land of Canaan. The history is related Numb. xx. 10. &c.

(a) 36. They offered their sons and their daughters unto devils, &c.] It is very certain, the sacrifices of these Gods, were indeed as cruel as they are here represented: Philastrius observes expressly, (says Mr. Selden) that the Jews sacrificed their sons and daughters to devils, in the valley of Hinnom. And Porphyry's testimony is a very good one in this point; especially as he produces it from Sanchoniathon, one of their own historians: viz. "The Phœnicians in the time of great calamities, such as

37. And

37. And shed innocent blood, even the blood of their own sons, and of their daughters, whom they offered unto the idols of Canaan: and the land was defiled with blood.

38. Thus were they stained, and polluted with their own works, and went a whoring with their own inventions, after other Gods.

39. Therefore, at length was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

40. And he gave them over into the hand of the heathen; and they who hated them were Lords over them.

41. Their enemies oppressed them, and had them in subjection.

42. Many a time did he deliver them; but presently after they rebelled against him with their own inventions, and were brought down in their wickedness.

43. Nevertheless, when he saw their adversity he heard their complaint:

44. He thought upon his covenant, and pitied them, according to the multitude of his mercies; yea, he made all those who led them away captive to pity them.

45. Deliver Us, likewise, o Lord our God! and gather us from among the heathen, when we are taken captive by them; that being restored to our own land, we may give thanks unto thy holy name, and make our boast of thy praise, saying,

46. Blessed be the Lord of Israel, from everlasting, and world without end; and let all the people say, Amen,

war, pestilence, or famine, sacrificed some one of their best beloved friends to Saturn, choosing him by lot: and the Phœnician history, which Sanchoniathon wrote in the Phœnician language, and which Philo Biblius translated into Greek, is full of such stories. v. Porphy. de Abst. l. 2. et Selden de Diis Syriis Syntag. l. c. 6. Tit. Moloch. And thus Jeremiah charges the Jews, c. xix. 4, 5. *They have filled this place [the valley of Hinnom by Jerusalem] with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt-offerings.*

*Sanchonia
Philo Biblius
Jeremiah
Ch. 19. 4. 5*

P S A L M CVII.

22 Day m.

WHO composed this psalm, and upon what occasion it was made, is not known with any certainty, nor are the learned at all agreed about it. But it is easily intelligible, for it is a fine hymn upon the merciful providence of God vouchsafed to poor mortals in distress, of which the psalmist enumerates several considerable instances.

Ver.

Ver. 1. O give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2. Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy;

3. And gathered them out of the *beathen* lands from the east, and from the west, from the north, and from the south (*b*).

4. *In their return from their captivity they were bewildered, and lost, they went astray in the unbeaten wilds of the wilderness out of their way; and found no city to dwell in, no safe or hospitable place of reception for them:*

5. *But they were hungry and thirsty, their souls fainted in them.*

6. So they cried unto the Lord (*c*) in their trouble, and he delivered them out of their distress.

7. *For by his Providence he directed them, when they knew not which way they were going, and he led them forth by the right way; that they might go to the city where they dwelt, even to Jerusalem.*

8. O that men would therefore (*c*) praise the Lord for his goodness; and declare the wonders that he doth for the children of men!

(*b*) *Ver. 2, 3.* Though bishop Patrick, and some others before him, are inclined to think that David made this psalm, yet from these verses it seems to have been written soon after the return from the captivity. And so Dr. Hammond says; "It was written presently after the return, when the nation had been exercised by siege, and famine; by deportation and imprisonment; and the land had been made desolate for want of cultivation."

(*c*) *Ver. 6, 8.* So when they cried, &c. O that men would, &c.] Dr. Hammond's remark is; "That it is a psalm of answering, or parts to be sung alternately; having a double burden, or intercalary verse oft recurring." This is apparent enough upon the most transient view of it, and I have accordingly separated it into so many parts. With the first of these we may suppose one side of the choir to have begun; and then the other side to have taken the second, and so on.

Upon this supposition it will be very plain, that the common pointing, which concludes the ninth verse with a semicolon is wrong; it should have been a full stop; for the tenth verse begins quite another subject. This the Targum confirms, for that supposes the psalm to have been written before the captivity, but to have been a prophecy of it; and it paraphrases the ninth verse as spoken of the children of Israel at large; but the tenth as spoken of Zedekiah; thus, "Of Zedekiah and the princes of Israel he prophesied and said; Zedekiah and the princes of Israel who — dwelt in darkness, and the shadow of death, &c."

I would further observe, that if the psalm be supposed to be made with a view to the alternate response of one side of the choir to the other, then it may be considered, as if it was written exactly after the method of the

9. For

9. For he satisfieth the empty soul ; and filleth the hungry soul with goodness.

10. *A thousand instances might be given of this his mercy ; for there is hardly any case so wretched, but if men are brought to a sense of their sins thereby, we may often observe that he delivereth them from it : for example, such as sit in darkness, and in the shadow of death, in some vile prison, being fast bound with miserable chains, with misery and iron ;*

ancient pastorals, where, be the subject of their verse what it will, each swain endeavours to excel the other ; and one may perceive their thoughts and expressions gradually to rise upon each other : and, I think, one may from hence discover a manifest beauty in the composition of this divine pastoral.

We will suppose then, that the author composed it for the use of his brethren the Jews, when, in the joy of their hearts, they were assembled, after their return from their captivity. At such a time, what theme could be so proper for the subject of his poem, as the manifold goodness of Almighty God ? The first performers therefore invite the whole nation to praise God for this ; a great instance of it being their late deliverance and return from captivity.

At ver. 10. The other side take the subject, and rightly observe, that the return of their great men, who were actually in chains, was a more remarkable instance of God's mercy to them, than the return of the people in general, who were only dispersed, as we may suppose, up and down the open country.

Then the first performers beautifully compare this unexpected deliverance to that which God sometimes vouchsafes to the languishing dying man, when he recalls, as it were, the sentence of death, and restores him to his former vigour.

The others again compare it, with still greater strength of expression, to God's delivering the affrighted mariner from all the dreadful horrors of the ungovernable and arbitrary ocean.

But the first, still resolved to outdo the rest, recur to that series of wonderful works which God had vouchsafed to that nation, ver. 32. and of which they had so lately had a convincing proof. Wherefore at last, as in a common chorus, they all conclude with exhorting each other to a serious consideration of these things, and to make a proper return to Almighty God for them.

No doubt, the composition of this psalm is admirable throughout ; and the descriptive part of it adds, at least, it's share of beauty to the whole : and what is most to be admired, is, the conciseness, and withal, the expressiveness of the diction, which strikes one's imagination with inimitable elegance. The weary, and bewildered traveller — the miserable captive in the hideous dungeon — the sick and dying man — and the seaman foundering in a storm — are described in so affecting a manner, that they far exceed any thing of the kind, though never so much laboured.

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11. *As a punishment for their sins, because they have rebelled against the words of the Lord, and lightly regarded the counsel of the Most Highest ;*

12. *When he has also brought down their heart through heaviness, when they fell down, and and there was no hopes of deliverance, there was none to help them :*

13. *So, or yet, when they have cried unto the Lord in their trouble, he has delivered them out of their distress.*

14. *For do we not know several instances; especially of our noble and great men in the late captivity, where he brought them out of darkness, and out of the shadow of death, and brake their bonds asunder ?*

15. *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men !*

16. *For, as was said, he hath broken the gates of brass, and smitten the bars of iron in sunder.*

17. *Again, have we not seen men surprizingly delivered from the natural bad consequences of vice, when by their wicked lives, they have contracted diseases, and reduced themselves almost to the grave? For when foolish or wicked men are plagued for their offence, and because of their wickedness ;*

18. *When their appetite has been quite gone, when their soul has abhorred all manner of meat, and they were even hard at death's door ;*

19. *So, or yet, when they cried unto the Lord in their trouble, he has delivered them out of their distress.*

20. *He has sent his word, and healed them; and they were saved from their destruction.*

21. *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men !*

22. *That they would offer unto him the sacrifice of thanksgiving ; and tell out his works with gladness !*

23. *But what is this to the deliverances which the adventuring mariner meets with almost daily? For they who go down into the sea in ships, and occupy their business in great waters ;*

24. *These men see the works of the Lord, and his wonders in the deep.*

25. *For at his word the stormy wind ariseth, which listeth up the waves thereof.*

26. *They are carried up to the heaven, and down again to the deep ; their soul melteth away because of the trouble :*

27. *They reel to and fro, and stagger like a drunken man, and are at their wits' end.*

28. *So when they cry unto the Lord in their trouble ; he delivereth them out of their distress.*

29. *For*

29. For he maketh *even* the storm to cease, so that the waves thereof are still.

30. Then are they glad, because they are at rest, and so he bringeth them unto the haven where they would be.

31. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

32. O that they would not only praise him in private, but in the most effectual and public manner they can, that they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

33. For what are these general instances of his power and mercy, to those particular ones which his own people, the Jews, continually experience from him, who sometime turneth the floods into a wilderness, and drieth up the water-springs.

34. And thus sometimes a fruitful land maketh he barren, for the wickedness of them who dwell therein.

35. Again at other times he maketh the wilderness a standing water; and water-springs of a dry ground;

36. And there he setteth the hungry; that they may build them a city to dwell in;

37. That they may sow their lands, and plant vineyards, to yield them fruits of increase;

38. And he blesteth them so that they multiply exceedingly, and suffereth not their cattle to decrease.

39. And again, when they are diminished, and brought low for their sins, through oppression, through any plague, or trouble;

40. Though he suffer them to be evil intreated, through, or by, tyrants, and though he let them wander out of the way in the wilderness;

1. Yet, at last, helpeth he the poor out of misery; he blesteth him with many children, and maketh him households numerous, like a flock of sheep.

42. The righteous will observe and consider this, and rejoice at it; and the wicked shall observe it to their confusion; for it shall be so evident, that even they shall not be able to deny it, and thus the mouth of all wickedness shall be stopped.

43. But who so is wise and righteous will ponder these things, and seriously deliberate upon them in his heart; and they shall understand, and be sensible of the loving kindness of the Lord.

P S A L M CVIII.

THIS psalm was composed by DAVID. The first five verses of it differ very little from the five last of psalm lvii. And the latter part of it, is almost the same with the latter part of psalm lx. beginning at ver. 6.

It

22 Day. a.
like
Ps 59
2
Ps 60

It is bishop Patrick's opinion, that this was put together when DAVID had had some success, and had gained some of the considerable victories over those enemies, of whom he speaks prophetically in psalm lx. And this he assigns as the reason why he begins this with giving God thanks; whereas he begins that with imploring his mercy. See Ps. lx.

Ver. 1. O God! my heart is ready; my heart is ready; I will sing, and give praises with the best member that I have.

2. Awake thou lute and harp; I myself will awake to accompany thee right early.

3. I will give thanks to thee, o Lord! among the people; I will sing praises unto thee among the nations.

4. For I said indeed, (psalm lvii. 2.) That thy mercy reacheth unto the heavens, but I find, by experience, it is, if possible, greater than that it is beyond all conception; thy mercy is greater than the distance between the heavens and us: and thy truth reacheth unto the clouds.

5. Set up thyself, o God! and display thy power above the heavens; and thy glory above all the earth.

6. That thy beloved people may be delivered; let thy right, thy powerful hand save them, and hear thou me, as thou hast hitherto done.

7. Yea, God hath spoken in his holiness, or in his holy place, that it should be so; I will rejoice therefore and actually do what I before prophetically foretold I should: I will divide Sechem and mete out the valley of Succoth.

8. Gilead is mine; and Manasses is mine; Ephraim also is the strength of my head:

9. Judah is my lawgiver; Moab is my wash pot; over Edom will I cast out my shoe, and upon Philistia will I triumph, as I have already done over Moab.

10. And if any one should ask and say, who will lead me into the strong city? And who will bring me into Edom; and enable me to do this?—

11. For hast not thou heretofore forsaken us for our sins, o God! And wilt not thou, or thou wilt not go out with our hosts?—

12. My answer is, My dependance is wholly upon thee, and, O do thou help us against the enemy! for without thee, vain is the help of man.

13. But through God we shall do great acts, and it is he who shall tread down our enemies.

P S A L M CIX.

THERE is no doubt but this psalm was made by DAVID; but whether he composed it when he was persecuted by Saul, and calumniated by Doeg; (which made him curse them) before

before Saul's face, "Curfed be they of the Lord." 1 Sam. xxvi. 19.) Or, whether it was made at the time of Abfalom's rebellion, is not fo certain. Several of the Jewifh interpreters think the former; though the Syriac translators understood it of the latter. And then, it will mean the traitor Achitophel, who, in a fit of defpair, went and hanged himfelf, 2 Sam. xvii. 23. In this laft circumftance he answers moft exactly; but certain it is, either Doeg or Achitophel were fit types and representatives of the traitor Judas; who it is likewise certain, was prophetically intended in this psalm: for fo the apoftle St. Peter expounds it, Acts i. 30.

We muft confider the psalm therefore, in it's firft fenfe, to relate to one of them; but in the prophetic fenfe of it, to Judas, and the perfecutors of our Lord; againft whom the psalmift denounces the moft direful judgments.

And Theodoret doth well obferve, to this effect; that though our Saviour commands us to blefs our perfecutors, no one fhould think this prophecy repugnant to that command of our law-giver; for the psalmift doth not here fpeak by way of imprecation, but he foretels the future punifhment which fhould attend Judas, and the unmerciful Jews, who betrayed and perfecuted Chrift.

Ver. 1. Hold not thy tongue, o God! *who art the daily fubject of my praife*; for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2. And they have fpoken againft me with false tongues; they compaffed me about alfo with words of hatred, and fought againft me without a caufe.

3. *In return* for the love that I had unto them, lo! they take now my contrary part, *they are become mine enemies*: but *all the weapons I defend myfelf with are my prayers to God*, yea, I give myfelf unto prayer for his protection.

4. Thus have they rewarded me evil for good; and hatred for my good-will. *And much more will Judas and the Jews do to the Lord Chrift.*

5. *Therefore fet thou, or thou fhalt fet an ungodly man to be ruler over him, and judge him*: and let Satan, or Satan fhall ftand at his right hand to accufe him.

6. When fentence is given upon him let him be condemned, *or he fhall be condemned*; and let his prayer be turned into fin, *or his petition for mercy fhall be conftrued to his difadvantage*, and be deemed an aggravation of his crime.

7. Let his days, *or his days fhall be few*; and *thou fhalt let another take his office, or government.*

8. *Thou fhalt let his children be fatherlefs, and his wife a widow,*

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9. *Thou shalt* let his children be vagabonds, and beg their bread: *thou shalt* let them seek it also out of desolate places.

10. *Thou shalt* let the extortioner consume all that he hath: and *thou shalt* let the stranger, the alien, and foreigner spoil his labour.

11. *Thou shalt* let there be no man to pity him, nor to have compassion upon his fatherless children.

12. *Thou shalt* let his posterity be destroyed, and in the next generation *thou shalt* let his name be clean put out.

13. *Thou shalt* let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not, *or*, the sin of his mother *shall not* be done away.

14. *Thou shalt* let them, *I say*, alway be before the Lord, that he may root out the memorial of them, *mine enemies, the enemies of the Lord Christ, whom I typically represent*, from off the earth.

15. And that because his mind was not to do good; but he persecuted the poor helpless man, that he might slay him who was already miserable and vexed at the heart.

16. His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17. He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like the water which he drinketh, and which disperseth itself into every artery, vein, and vessel of his body, and like oil, which, by anointing, insinuates itself even into his very bones.

18. *Thou shalt* let it be unto him as the cloak that he hath upon him; and as the girdle which he is always girded withal, so shall it surround him.

19. Let it thus, *or thus it shall*, happen from the Lord unto mine enemies; and to those who speak evil against my soul.

20. But deal thou, *or thou shalt* deal with me, o Lord God! according unto thy name, for though I also am not guiltless, sweet is thy mercy unto thy sincere servants.

21. O deliver me! for I am helpless and poor; and my heart is wounded within me,

22. I go hence, like the shadow that perpetually departeth, and never continueth in one stay; and I am driven away from place to place, like the feeble and defenceless grasshopper.

23. My knees are weak through fasting in these barren deserts unto which mine enemies have driven me; and my flesh is dried up for want of fatness.

24. I became also a reproach unto them; they who looked upon me shook their heads.

25. Help me, o Lord, my God! o save me according to thy wonted mercy!

26. And

26. And they shall know now that this is thy hand; and that thou, Lord, hast done it.

27. Though they *shall* curse, yet bless thou, or *thou shalt* bless: and *thou shalt* let them be confounded who rise up against me; but *thou shalt* let thy servant rejoice.

28. *Thou shalt* let mine adversaries be clothed with shame; and *thou shalt* let them cover themselves with their own confusion as with a cloak.

29. But as for me, I will give great thanks unto the Lord with my mouth; and praise him *in the most public manner* among the multitude.

30. For he shall stand at the right hand of the poor, *as his advocate*, to plead his cause: and to save his soul from unrighteous judges (d).

(d) For the better understanding of this psalm, see note on Psalm xxxv.

P S A L M CX.

THIS psalm was made by DAVID, as all men agree: but in it he did not speak of himself, but of the *Messiah* only, This is the more remarkable, because inmost, if not all the other psalms, where he prophesied of our Saviour, there is an obvious meaning, if not throughout each psalm, yet in several parts of it, which relates to some particular occasion, some passage or other in DAVID's history; and those psalms are to be understood of CHRIST in a secondary and remote sense, though not less evident, and sometimes more so, than the first. But this psalm is wholly to be understood of CHRIST *only*, and seems to have no relation at all to DAVID, nay, cannot be applied to him (e).

Thus the ancient Jews understood it; and that this was the known and received sense of it in our Saviour's time, appears from what passed between him and the Pharisees, when he confounded them with a Difficulty fetched from the first words of it. Matt. xxii. 42, &c. "What think ye of Christ? Whose son is he?" They say unto him, the son of David. He saith unto

(e) Bishop Hare says, Because he had observed, that most things in the psalms, which were fulfilled in Christ, were spoken in their first, and, as it is called, literal sense of David, who was an illustrious type of Christ: he tried, more than once, whether he could not apply this psalm to David, but could not in any way that was satisfactory. And before him De Muis had laboured about the same thing, with the like success. them

(a) them. How then doth David, in spirit, call him Lord,
 (b) saying, *The Lord said unto my Lord, sit thou on my right hand, &c.* If David then call him Lord; how is he his son? And no man was able to answer him a word." But if this psalm had not been generally understood of the *Messiah*, they could not have been at a loss for an answer. To the same sense likewise St. Peter applies it, Acts ii. 34, 35. And the apostle to the Hebrews, c. i. 13. And this is further clear from the fourth verse of it; for the priesthood was confined to the line of Aaron, and none of David's posterity, the Messiah only excepted, was ever entitled to that honour. Nor, indeed, could any of Aaron's descendants presume to stile themselves *priests for ever*, as our high-priest most literally is. We will say then, with good bishop Patrick, "this psalm is a very plain prediction of our Saviour's divinity, his royal dignity, his priesthood, and his victories, and triumphs."

Ver. 1. The Lord said unto my Lord, *Christ*, sit thou on my right hand, until I make thine enemies thy footstool (f).

(f) Ver. 1, &c.] If we consider this psalm, as every one should, not only as a prophecy, but as a prophetic poem; I think we cannot fail of being charmed as much with the elegance of the composition, as we are satisfied with the truth of the predictions which it contains.

In the first verse, our Lord is seated at the right hand of God, as a place of the greatest dignity that can be conceived.

Agreeably to which, in the second, he is invested with his authority, by having the sceptre of his power, and a universal and supreme command, even over his enemies, delivered to him.

In consequence of this, in the third, he receives the homage of his subjects, the freewill offerings of his faithful people, who are so numerous, that they overspread the earth as the morning dew. This verse would be much more intelligible, if the order of the words were transposed a little, and we were to say, The birth of thy womb is as the dew of the morning: and so the translation published A. D. 1576. has it, The youth of thy womb shall be as the morning dew. Bishop Hare, by making a small alteration in the text translates it thus: *Ut ros ex utero aurora juvenitua tua*. It is generally understood to be prophetic, and to relate to the wonderful propagation of the gospel, and the almost miraculous increase of our blessed Saviour's discipline, who should, in after ages, overspread the earth as universally as the morning dew.

In the fourth verse, the sacerdotal is added to the regal office.

In the fifth and sixth, the psalmist returns again to describe the exercise of his supreme and sovereign authority.

And in the last he gives a reason why he was exalted to so much honour, viz. As a reward for that most astonishing act of his humiliation, which is expressed very poetically, and inimitably well, by his drinking of the muddy brook. So that the apostle to the Hebrew seems to have given a comment upon this verse, c. xii. 2. where he is speaking of Jesus, who for the joy that was set before him, endured the cross, despising the shame, and

2. The

(a) For David is not ascended into the Heavens: But he saith himself, The Lord said unto my Lord, Sit thou on my Right Hand (35) Until I make thine enemies thy footstool (b) To w of the angels said He, at any Time, Sit Thou

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2. The Lord shall fend the rod, 'or sceptre, of thy power, O Christ! out of Zion; and say unto thee, Be thou ruler, even in the midst among thine enemies.

3. In the day of thy power, when thou shalt thus be invested with supreme authority, and sit upon thy triumphant throne, shall the people of all nations offer thee free-will offerings with a holy worship; they shall yeild themselves a willing sacrifice to thee in sincerity and truth; and this they shall do in such numbers, and in places so widely distant from each other, that I will say, by way of comparison, the dew of thy birth is of the womb of the morning. The people shall flock in to thee from every quarter, and in such numbers, that they shall overspread the earth, like the dew from the fruitful womb of the morning.

4. Concerning thee the Lord sware, and will not repent of it; thou art a priest forever, thou shalt enjoy an everlasting priesthood, not like the sons of Aaron, whose pontificate can last but for a time, but thou art a priest forever after the order of Melchisedec.

5. And this same person, the Lord, Christ, when he shall assume the government of his kingdom, sitting upon thy right hand, O God! shall have so great power, that if they rebelliously oppose him, he shall wound even kings in the day of his wrath.

6. Yea, he shall judge among the heathen; he shall fill the places with the dead bodies, and smite in sunder the heads over diverse countries.

7. And this great power and authority he shall abundantly merit, by his transcending to the lowest state of humility: for just as the thirsty traveller contents himself with the next hospitable stream he meets with; so he shall drink of the brook in the way, the muddy brook, and therefore shall he, as a reward for his sufferings, be exalted, and lift up his head.

is set down at the right hand of the throne of God. And the same thing is elsewhere said, that being found in fashion as a man, he humbled himself, &c.

P S A L M CXI.

THIS psalm consists of as many short verses as there are letters in the Hebrew alphabet: the first of which begins the first verse, the second the second verse, and so on regularly; but not as the verses are divided in our translation. For the first, and eighth of our verses contain each of them two; and the ninth and tenth, each of them three of these verses, &c.

It is thought to have been composed in this manner for the help of the memory, in repeating it: and bishop Patrick supposes it to have been made by DAVIN, and intended by him as a sort of epitome of Ps. cv. cvi.

B b b

Ver.

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Ver. 1. I will give thanks unto the Lord with my whole heart, secretly among a *select number* of the faithful, and again publicly in the congregation.

2. The works of the Lord are great, sought out of, *or by*, all them who have pleasure therein.

3. His work is worthy to be praised, and had in honour; and his righteousness endureth forever.

4. The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

5. He hath given meat to them who fear him, he shall ever be mindful of his covenant.

6. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7. The works of his hands are *done in* verity and judgment, all his commandments are true.

8. They stand fast forever and ever, and are done in truth and equity.

9. He sent redemption unto his people *by Moses*; he hath commanded the execution of his covenant forever, holy and reverend is his name.

10. The fear of the Lord is the beginning of wisdom; *the foundation of all useful and religious knowledge*; a good understanding have all they who do thereafter, *and act under the influence of it*. The praise of it endureth forever.

P S A L M CXII.

THIS psalm is composed after the same manner as the last; and seems, says bishop Patrick, to be a short commentary upon the last verse of that. It sets forth the wisdom of being religious, and the good effects which attend it.

Ver. 1. Blessed is the man that feareth the Lord: *for* he hath great delight in his commandments.

2. His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

3. Riches and plenteousness shall be in his house: and his righteousness endureth forever.

4. Unto the godly there ariseth up light in darkness; *if he meets with afflictions God comforts and supports him under them; and they do not divert him from his established purpose, for he is ever merciful, loving, and righteous.*

5. A good man is merciful and lendeth, *as the necessities and deserts of his neighbours require*; and he will guide his words, *or his affairs*, with discretion.

6. *For his liberality shall not impair his fortune, but rather bring a blessing upon him*, he shall never be moved; and the righteous shall be had in everlasting remembrance.

7. He

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7. He will not be afraid of any evil tidings ; for his heart standeth fast, and believeth in the Lord.

8. His heart is established, and will not shrink, until he sees his desire upon his enemies : *he will patiently wait for God's mercy, and not despair of it, though it should not come so soon as he may wish.*

9. He hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever ; his horn shall be exalted with honour.

10. The ungodly shall see it, and it shall grieve him : he shall gnash his teeth, and consume away *with envy* ; the desire of the ungodly shall perish.

See note on (b) Psalm i.

P S A L M CXIII.

THE Jews were wont to repeat this, and the five next psalms on their solemn feasts : The intention of this is, to excite men to praise God for his good providence, several instances of which are here mentioned. The particular occasion of it is not known.

Ver. 1. Praise the Lord, ye servants of his ; o praise the name of the Lord.

2. Blessed be the name of the Lord, from this time forth for evermore.

3. The Lord's name is praised, from the rising up of the sun, unto the going down of the same ; *from east to west.*

4. The Lord is high above all *heathen* nations : and his glory is above the heavens.

5. Who is like unto the Lord our God, who hath his dwelling so high, and yet humbleth himself to behold things that are in heaven, and *those likewise that are on earth ?*

6. *It is he that* taketh up the simple out of the dust, and lifteth the poor out of the mire ;

7. That he may set him with the princes ; even with the princes of his people.

8. He maketh the barren woman to keep house, and to be a joyful mother of children.

P S A L M CXIV.

BISHOP Patrick observes, that as the foregoing psalm recites some instances of divine Providence to particular people ; so this makes a brief narration of some miraculous works of it, which respected the whole Jewish nation.

Ver.

Ver. 1. When Israel came out of Egypt, and the house of Jacob from among the strange people;

2. Judah was his sanctuary; and over Israel he exercised his dominion (g).

(g) *Ver. 2. Judah was his sanctuary, and Israel his dominion.* A correspondent of Sir Richard Steele's (*Spectator* No. 461.) has translated this psalm into English verse, and in doing it, he perceived a beauty, which was entirely new to him, and which, he says, he was going to lose; and that is, that the poet utterly conceals the presence of God in the beginning of it, and rather lets a possessive pronoun go without a substantive; than he will so much as mention any thing of the divinity there. *Judah was his sanctuary, and Israel his Dominion.* The reason now seems evident, and this conduct necessary: for if God had appeared before, there could be no wonder why the mountains should leap, and the sea retire; therefore that this convulsion of nature may be brought in with due surprise, his name is not mentioned till afterward; and then, with a very agreeable turn of thought, God is introduced at once in all his majesty.

This remark, let it be whose it will, is certainly very just and judicious: and, as that writer has endeavoured to imitate this beauty in his translation, I shall here insert it. There need be no apology for doing that; for, as I doubt not, but every one who has not seen it will be pleased with it, so I do as little question but he who has, will be pleased with reading of it again.

When Israel, freed from Pharaoh's hand,
Left the proud tyrant and his land,
The tribes with chearful homage own
Their king, and Judah was his throne.

II.

Across the deep their journey lay,
The deep divides to make them way;
The streams of Jordan saw, and fled
With backward current to their head.

III.

The mountains shook like frightened sheep,
Like lambs the little hillocks leap;
Not Sinai on her base could stand,
Conscious of sovereign power at hand.

IV.

What power could make the deep divide?
Make Jordan backward roll his tide?
Why did ye leap, ye little hills?
And whence the fright that Sinai feels?

V.

Let every mountain, every flood
Retire, and know th' approaching God,
The king of Israel: see him here;
Tremble thou earth, adore, and fear.

3. The Red-sea saw that and fled : *the rapid Jordan was driven back.*

4. The mountains skipped like rams : and the little hills like young sheep.

5. What ailed thee, o thou sea ! that thou fleddest ? And thou Jordan that thou wast driven back ?

6. *What ailed ye, o ye mountains ! that ye skipped like rams ? And ye little hills, like young sheep ?*

7. Tremble thou earth, at the presence of the Lord ! at the presence of the God of Jacob !

8. Who turned the hard rock into a standing body of water ; and the flint stone into a springing well, *which followed the Israelites in the wilderness, wherever they went.*

VI.

He thunders, and all nature mourns,

The rock to standing pools he turns ;

Flints spring with fountains at his word,

And fires and seas confess their Lord.

Mr. Cowley, in his Davideis, makes David perform this ode before Saul when he relieved him from his melancholy ; and it was a pretty thought of his, for if the subject of it is very well calculated for such a purpose, and it might very well have been used by him upon that occasion. But from the second verse, it seems as if it was composed after the division of the ten tribes of Israel from the kingdom of Judah. So that I should rather think it was not made by David, but by some other person, perhaps, to be used as a paschal hymn.

P S A L M CXV.

BISHOP Patrick's conjecture concerning this psalm seems so probable, that I shall give it at large in his own words.

" There is great reason to think that this psalm was made in some time of sore distress ; when their pagan enemies began to boast and brag, as if their gods were too hard for the God of Israel. But by whom it was made, or on what particular occasion, there are so many conjectures, that it will be no presumption to interpose mine, which is this : That when Jehosaphat saw that vast army (which we read of 2 Chron. xx. 2.) composed of several nations, coming against him ; and after his prayer to God for deliverance, was encouraged by a prophet to hope for it, v. 14, 15. and had by the Levites given him thanks for this hope ; he, or that prophet, composed this hymn to quicken and confirm their faith in God ; unto which you read he exhorted them, v. 20. And it is likely that this was the hymn which, by common consent, the singers were appointed to use when they went out to encounter those enemies : saying, not only those words which we read there, 2 Chron. xx. 21. *Praise the*

Ccc

Lords,

Lord! for his mercy endureth for ever; but these also, *Not unto us, o Lord! not unto us, but unto thy name, &c.*

Ver. 1. Not unto us, o Lord! not unto us, but unto thy name give the praise; for thy loving mercy, and for thy truth's sake.

2. Wherefore shall the heathen say, where is now their God? *What mean they by their insolent and blasphemous reproaches?*

3. For, as for our God, he is in heaven, and he hath done whatsoever pleased him.

4. But, as for their Gods, their idols, they are but mere silver and Gold, even the work of mens' hands.

5. They have mouths, and speak not, eyes have they, and see not.

6. They have ears, and hear not, noses have they, and smell not.

7. They have hands, and handle not, feet have they, and walk not, neither speak they through their fictitious throat.

8. They who make them then, are they not like unto them? *Yes verily;* and so are all such as put their trust in them, *equally stupid and void of thought.*

9. But thou, house of Israel, trust thou in the Lord, *For* he is their succour and defence.

10. Ye house of Aaron (i) put your trust in the Lord: He is their helper and defender.

11. Ye *Professors*, who fear the Lord, put your trust in the Lord: He is their helper and defender.

12. The Lord hath been mindful of us *in times past*; and *it is he who shall bless us for the time to come*: even he shall bless the house of Israel; he shall bless the house of Aaron.

13. He shall bless all them who fear the Lord, both small and great.

14. *If you put your trust in the Lord, he shall encrease you more and more; you, and your children after you.*

15. *For ye are the blessed of the Lord, that great God who made heaven and earth.*

(i) *Ver. 10. Ye house of Aaron.* It appears from 2 Chron. xx. 14. That the prophet who was sent by God to comfort Jehosaphat, was Jehazael, a Levite, of the sons of Afsaph: and, if we suppose him to be the author of this psalm, it gives a particular reason why he should so earnestly exhort his brethren of the house of Aaron, to put their trust in the Lord, in that time of distress, and set a good example to the other tribes. As a farther inducement to this, we find him, v. 12. prophetically declaring that God would bless the house of Israel in general, and the house of Aaron in particular. And though what is said about the supposed author of this psalm, can be no more than conjecture; the particular mention of the house of Aaron in these two places seems to strengthen the good bishop's supposition in the preface, and to make it the more probable, that Jehazael that Levite, was the real author of it. 16. All

16. All the whole heavens are the Lord's, the earth hath he given to the children of men.

17. Therefore we will not doubt but God will deliver us from our enemies, for the dead praise not thee, o Lord! neither all they who go down into silence.

18. But, in confidence of his protection, we will praise the Lord, from this time forth for evermore. Praise the Lord.

24. Day. PSALM CXVI.

THIS psalm is without a title, but it is probable enough that it was made by DAVID upon his flying so precipitately from Jerusalem, for fear of Absalom, 2 Sam. xvi. And, as bishop Patrick observes, it may very well besit any other persons who receive any great deliverance from God.

Ver. 1. I am well pleased that the Lord hath heard the voice of my prayer;

2. That he hath inclined his ear unto me: therefore will I call upon him, and utter forth his praises as long as I live.

3. O how wretched was my condition! The snares of death compassed me round about, and the pains of hell, or the grave, gat hold upon me.

4. I shall find, or I found, trouble and heaviness; and I will call, or I called, upon the name of the Lord, and said, o Lord! I beseech thee deliver my soul.

5. Gracious is the Lord and righteous: yea, our God is merciful.

6. The Lord preserveth the simple: I was in misery, and he helped me.

7. Turn again then unto thy rest, o my soul! for the Lord hath rewarded thee.

8. And why? Because thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9. I will, or I shall, walk before the Lord in the land of the living.

10. I believed, I trusted in God when I was at the worst; in him was all my comfort and dependance; and therefore will I speak, that I may induce others to do the like; but I was sore troubled; I said in my haste, or flight, I can depend upon no man; my own son has conspired against me; and my bosom friend Achitophel has forsaken me; surely, all men are liars, all mankind are false.

11. What reward shall I give unto the Lord, who hath delivered me out of this distress? What return shall I make unto him, for all the benefits that he hath done unto me?

12. All

12. *All I can do is this*, I will receive the cup of salvation (k); and call upon the name of the Lord.

13. I will pay my vows *that I made in my troubles now* in the presence of all his people; for I have found, by experience, that right dear in the sight of the Lord is the death of his saints, and he delivereth them out of the greatest dangers.

14. Behold, O Lord! how that I am thy servant; I am thy servant, and the son of thy handmaid; thou hast broken my bonds in sunder.

15. I will offer to thee the sacrifice of thanksgiving; and will call upon the name of the Lord.

16. I will pay my vows unto the Lord, *in the most public manner*; in the sight of all his people, and in the most solemn place; in the courts of the Lord's house, even in the midst of thee, O Jerusalem! Praise the Lord.

(k) Ver. 12. *The cup of salvation.*] By what follows, it seems pretty clear, that, by the cup of salvation in this verse, was meant, the sacrificial cup of the drink-offering, which always accompanied such sacrifices as are here spoken of. See Numb. xxviii. And when we use this psalm upon any signal deliverance, which it shall please God to afford us, we may very fitly apply it to the sacramental cup, which is indeed a cup of blessing to all those who rightly partake of it.

And the Drink-offering thereof shall be the 4th Part of an Ehin for the one Lamb: in the holy Place shall cause the strong Wine to be poured.

P S A L M CXVII.
BISHOP Patrick says, that this psalm, like the cxth, is altogether prophetical. It declares the joy that all the world should conceive at the coming of the Messiah. And it is certain, St. Paul applies it to the call of the gentiles to the christian faith, Rom. xv. ii. And some of the Jews themselves do justify this interpretation.

Ver. 1. O praise the Lord all ye heathen: praise him all ye nations.

2. For his merciful kindness is ever more and more towards us, and the truth of the Lord endureth forever. Praise the Lord.

Land him all his people
P S A L M CXVIII.

WHEN DAVID was established in his kingdom, and had peace with all the neighbouring nations, who had conspired together, and attacked him, in hopes of crushing him before he was well settled in his government, it is thought that he composed this psalm. It is thought likewise, that some parts of it were fitted for the use of the priests and Levites, and the people at large, as well as for DAVID himself. I shall endeavour to distinguish these.

From

Numb 28. 7
And the Drink-offering thereof shall be the 4th Part of an Ehin for the one Lamb: in the holy Place shall cause the strong Wine to be poured.
writs of
Lord, for a
Drink-offering
Rom. 15. 11

Praise
the Lord
all ye
Gentiles

From the nineteenth verse there are several expressions which were prophetic of Christ, whom DAVID typically represented. The twenty-second verse is so applied by our Saviour himself, Matt. xxi. 42, and by St. Peter 1 ep. ii. 4. And indeed those words are much more significant when applied to him, than they can be when understood of DAVID only. Upon this account this psalm is very properly appointed to be used by us on Easter-day: For, though our Saviour was so notoriously refused by those builders of the Jewish Sanhedrim, he demonstrated to all the world, by his resurrection, that he was indeed become the principal corner-stone, on which the salvation of the whole Christian church is founded.

The first four verses seem to have been intended for the common use of the whole congregation, kings, priests, Jews, and proselytes, in which they jointly exhort one another to praise God in one grand chorus.

Ver. 1. O give thanks unto the Lord! for he is gracious; because his mercy endureth for ever.

2. Let the whole people of Israel now confess, that he is gracious, and that his mercy endureth for ever.

3. And especially let the house of Aaron, whose peculiar business it is, now confess, that his mercy endureth for ever.

4. Yea, let even the proselytes, and all those who fear the Lord, and worship the God of Israel, although they be not incorporated into the body of the nation, let all them who fear the Lord confess that his mercy endureth for ever.

D A V I D.

Ver. 5. My history affords manifold instances of God's goodness: for I called upon the Lord when I was in trouble, and the Lord heard me at large (1).

6. And, as the Lord is on my side, I will not fear what man can do unto me.

7. The Lord, I say, taketh my part with them who help me, therefore shall I see my desire upon mine enemies.

8. It is better to trust in the Lord, than to put any confidence in man.

(1) *Ver. 5.* This psalm appears, upon the face of it, to have been originally designed to be performed in parts: And so the Chaldee paraphrasts, who judged it to have been made upon DAVID's coming to the crown, suppose some parts of it to be spoken by DAVID, some by the tribe of Judah at large, some by Samuel the prophet, &c. Indeed as there is no certain rule to go by, one cannot distinguish each part with any exactness. But it is the common opinion of most interpreters, that it was originally so performed.

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9. It is better to trust in the Lord, than to put any confidence in *the greatest of princes.*

10. *This I speak from experience, for all the neighbouring nations compassed me round about ; but I trusted in him, and said, in the name of the Lord will I destroy them.*

11. They kept me in on every side, and besieged me ; they kept me in, I say, on every side ; *but I trusted in him, and said, in the name of the Lord will I destroy them.*

12. They came about me like a swarm of bees, and threatened my destruction greatly, but they are extinct, extinguished even as the momentary blaze of fire among the thorns, for in the name of the Lord I will, or did, destroy them.

13. O my enemies, combined against me as one man, thou hast thrust fore at me that I might fall, but the Lord was my help.

14. The Lord is my strength, and the subject of my song ; and he is become my salvation.

15. The voice of joy and health is in the dwelling of the righteous ; for God never faileth to protect them, and the right hand of the Lord bringeth mighty things to pass.

16. The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things and such as could not be expected to pass.

17. I humbly trust, therefore, I shall not die, but live, and declare the marvellous works of the Lord.

18. For the Lord hath sometimes chastened and occasionally corrected me, but he hath not given me over unto death.

19. Open to me, therefore, the gates of Jerusalem, the city of righteousness, that I may go into them, and give thanks unto the Lord.

The P R I E S T S.

Ver. 20. This is the gate of the Lord ; The righteous shall enter into it (m).

D A V I D.

Ver. 21. I will thank thee, o God, for thou hast heard me, and art become my salvation.

The P E O P L E in C H O R U S.

Ver. 22. The same stone which the builders refused, is become the head stone in the corner. David, who was despised

(m) Ver. 20. *Open the gates of righteousness.*] The Chaldee renders these two verses thus, *Open me the gates of the city of righteousness, I will go into them, and praise God. This is the gate of the house of the sanctuary of God, the righteous shall enter into it.*

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and rejected by Saul and his courtiers, is now become the king of Israel.

23. This is the Lord's doing, and it is marvellous in our eyes.

24. This is the day which the Lord hath made, and distinguished by this joyful solemnity, we will rejoice and be glad in it.

D A V I D,

Ver. 25. Continue thy protection, help me now, o Lord! o Lord! send us now prosperity.

The P R I E S T S.

Ver. 26. Blessed be he who cometh in the name of the Lord;

D A V I D.

We have wished you good look (n), ye who are of the house of the Lord,

D A V I D.

Ver. 27. God is the Lord who hath shewed us light, and been propitious to us; bind the sacrifice with cords, in order to it's being slain, yea, and bring it even unto the horns of the altar (o).

28. For thou art my God, and I will thank thee: thou art my God, and I will praise thee,

C H O R U S.

Ver. 29. O give thanks unto the Lord, for he is gracious; and his mercy endureth for ever,

24. Day P S A L M CXIX.

DR. Hammond observes that this psalm is wholly spent in a consideration of the Divine law, the excellency, the necessity, the advantages of it, descanting on the several appellations of it, with frequent reflexions on ourselves, by way of exhortation.

(n) Ver. 26. We have wished you good luck, &c.] Our translators, as some others have done, do plainly suppose this latter part of the verse to have been spoken by DAVID, and thereby they make him return, as it were, the priests' blessing to them. But we may suppose the priests to say the whole, if we were to render it as the last translators have, "We have blessed you out of, or from the house of the Lord."

(o) Ver. 27. The Chaldee paraphrases it to this sense, bind the sacrifice with chains, until you have sacrificed it, and poured the blood upon the thorns of the altar.

tation

tation to a pious life, and constant adherence to God in times of distress. And there are so many verses in it almost exactly alike, i. e. not differing in sense, but only as to the use of one word for another to the same purpose, that I think it is not all likely that DAVID composed it at one time: Had that been the case, so fine a writer as DAVID was, (to say nothing of his inspiration) would never have repeated the same sentiment so often, in almost the very same words. It seems, therefore, more probable that this psalm contains the subject of his private meditations at different times. And as the author seems to be in distress almost throughout it, it is likely these were some of DAVID's reflexions, (if they were his) whilst he was under the persecution of Saul. Certainly there was time enough for it then, for that cannot be thought to last less than seven or eight years. And, as in the beginning of that, it is very likely that DAVID might affect retirement, the rather to avoid the confirming of Saul's suspicions; so, after their quarrel broke out into a flame, he seemed to have no other comfort than what could arise from his reflecting on God's holy word, and from such sentiments as this psalm contains. And if he set down his thoughts as they occurred to him, without much studying the method, we may suppose, that after he was settled in peace, he put these reflexions together in the order they now are. The psalm is divided into twenty-two sections, (each consisting of eight verses) according to the number of letters in the Hebrew alphabet; and the verses of each section are so contrived, that they all begin with the letter under which they are ranked, so that the first eight verses begin with Aleph, the second eight with Beth, &c. This shews it was put into the form it now appears in, when the author was much at leisure: And really there seems, in many places, to be so little connection between one verse and another, that this alphabetical rule appears to have been almost the only one which he observed in putting them together.

However, I must, at the same time, add, that most interpreters think each of these sections was made by itself at some one particular time. And some think they can discover a clear distinction between judgments and statutes, and precepts and testimonies, &c. which, nevertheless, appear to me, and to others, to have been promiscuously used here, and to mean the same thing.

Some again think this psalm was not made by DAVID, but by some other person; when the Hebrew poetry was towards its decline. Among these is bishop Hare, whose reasons are, because he observes the style is not so lofty, nor is it enriched with matter, nor adorned with figures; the versification too is not so beautiful and elegant as that of the other psalms. His own words are, *Multa sunt quæ faciunt ut vergenti jam Hebraica poesi scriptum putim; nam stylo est humili, nec materia refertus, aut figuris*

figuris ornatus : Numerique etiam multis in locis parum habent istius venustatis, elegantie, atque artis, quæ in pleurisque aliis elucet.
And these observations may, I think, be, in a great measure, visible to an English reader in our translation.

S E C T. I.

Ver. 1. Blessed are those who are undefiled, and guileless in the way ; and who walk in the law of the Lord.

2. Blessed are they who keep his testimonies, and seek him with their whole heart.

3. For they who do no wickedness, walk in his ways.

4. Thou hast charged, o God ! that we shall diligently keep thy commandments.

5. And, O that my ways were made so direct, that I might keep thy statutes !

6. For so shall I not be confounded, while I have respect unto all thy commandments.

7. I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness, or thy righteous judgments. And this I desire, because it is the first step towards my keeping them.

8. And this I am resolved to do, I will keep thy ceremonies ; O forsake me not utterly !

S E C T. II.

Ver. 1. Wherewithal shall a young man cleanse his way ? Even by ruling himself after thy word.

2. With my whole heart have I fought thee : O let me not go wrong out of thy commandments.

3. Thy words have I hid within my heart ; that I should not sin against thee.

4. Blessed art thou, o Lord ! o teach me thy statutes.

5. With my lips have I been continually telling of the judgments of thy mouth.

6. And I have had as great delight in the way of thy testimonies, as others have in all manner of riches.

7. And this practice I will continue, I will talk of thy commandments, and have respect unto thy ways.

8. My delight shall be in thy statutes ; and I will not forget thy word.

S E C T. III.

Ver. 1. O encourage me in this my good resolution, do well unto thy servant, that I may live, and keep thy word.

2. To this end enlighten my understanding, and open thou mine eyes, that I may see the wonderful things of thy law.

24 Day. (e)

3. I am a stranger upon earth, and have no other guide but thee, o hide not thy commandments from me !

4. My soul breaketh out into these pious requests, for the very fervent desire that it hath alway unto thy judgments.

5. I have often seen that thou hast rebuked the proud : and that cursed are they who do err from thy commandments.

6. But, O do thou turn from me shame and rebuke ! for I have kept thy testimonies.

7. I am confident thou wilt ; for though the princes of Saul's court did sit and speak against me ; but yet thy servant is occupied, and fully employed in learning thy statutes.

8. For thy testimonies are the only comfort I have ; they are my delight, and by them I direct myself, yea, they are my counsellors.

S E C T. IV.

Ver. 1. My soul cleaveth to the dust ; o quicken thou me according to thy word, or promise !

2. I have acknowledged the error of my ways to thee, and thou heardest me : O continue to teach me thy statutes.

3. Make me to understand the way of thy commandments : and so shall I talk of thy wonderful works.

4. I am at this time greatly distressed with my misfortunes, my Soul melteth away for very heaviness : Comfort thou me according to thy word.

5. Take from me the way of lying, make me to abhor all falsehood and deceit, all the base arts which mine enemies constantly practise, and in their stead cause thou me to be fond, and to make much of, thy law.

6. For that is my resolution ; I have chosen the way of thy truth, and thy judgments have I laid before me.

7. I have stuck unto thy testimonies, o Lord ! confound me not.

8. And, in return for thy favours, I will run the way of thy commandments, when thou hast set my heart at liberty.

S E C T. V.

25 (201) Ver. 1. Teach me, o Lord ! the way of thy statutes, and I shall keep it unto the end of my life.

2. Give me understanding and I shall keep thy law, yea, I shall keep it with my whole heart.

3. Make me to go in the path of thy commandments, for therein is my desire.

4. Incline my heart unto thy testimonies, and not unto covetousness, for they are more desirable than riches.

5. O turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

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6. O stablish thy word in thy servant ; that I may fear thee only.

7. Take away the rebuke that I am afraid of : *And this I ask, because I trust thou wilt ;* for thy judgments are good.

8. Behold, my delight is in thy commandments, o quicken me in thy righteousness!

S E C T. VI.

Ver. 1. Let thy loving mercy come also unto me, o Lord! even thy salvation, according to thy word.

2. So shall I make answer unto my blasphemers, *who speak evil of me, and say, that thou hast forsaken me ;* for my trust is in thy word, *or thy promise.*

3. O take not the word of thy truth utterly out of my mouth; for my hope is in thy judgments.

4. So shall I *be encouraged* alway to keep thy law, yea, for ever and ever.

5. And I will walk *therein freely* and at liberty ; for *from my heart* I seek thy commandments.

6. I will speak of thy testimonies also even before kings, and will not be ashamed,

7. And my delight shall be in thy commandments, which I have loved.

8. My hands also will I lift up *(p)* to thy commandments which I have loved, *I will swear obedience to them,* and my study shall be in thy statutes,

S E C T. VII.

Ver. 1. O think upon thy servant, as concerning thy words, wherein thou hast caused me to put thy trust.

2. The same is my comfort in my trouble, for thy word hath quickened me, *and supported me in my greatest afflictions.*

3. The proud courtiers of Saul have had me exceedingly in derision, *for my strict adherence to thy service; but that I have borne, and yet have I not shrunk from thy law.*

4. For I remembered thy everlasting judgments, o Lord ! and received comfort.

(p) *See* vi. *ver. 8.* *My hands also will I lift up.*] This phrase, as Dr. Hammond observes, is used in different significations ; but in this place it seems to mean, "I will set vigorously about them, and heartily endeavour to practise them." In this sense it is used Gen. xli. 44. *Without thee shall no man lift up his hand,* i. e. Attempt to do any thing. And so, Ps. x. 13. *Arise, o Lord God ! lift up thy hand, forget not the poor,* i. e. Be active and vigorous in their defence,

5. *Indeed I am sometimes horribly afraid, for, or because of, the ungodly who forsake thy law. I sometimes think, as they are bound by no rules, and stick at nothing to compass their ends, I must one day fall a prey to them.*

6. *But when I have been never so much dejected, thy statutes have been my songs, even in this my wandering condition, and in the house of my pilgrimage.*

7. *I have thought upon thy name, o Lord! in the night-season, and have kept thy law.*

8. *And this comfort I had, because I kept thy commandments.*

S E C T. VIII.

Ver. 1. Thou art my portion, o Lord! and I have promised to keep thy law.

2. *I made my humble petition in thy presence with my whole heart, and that was this; O be merciful unto me according to the word.*

3. *That I might induce thee the more effectually to grant my request, I called mine own ways to remembrance, and turned my feet unto thy testimonies.*

4. *I made haste and prolonged not the time to keep thy commandments.*

5. *The congregations of the ungodly have robbed me; I have suffered many indignities and injuries from mine enemies upon this account, but nothing could make me swerve from my duty; I have not forgotten thy law.*

6. *At midnight I will rise to give thanks unto thee, because of thy righteous judgments.*

7. *I am a companion of all them that fear thee, and such as keep thy commandments.*

8. *The earth, o Lord! is full of thy mercy; o teach me thy statutes.*

S E C T. IX.

Ver. 1. O Lord! thou hast dealt graciously with thy servant, according unto thy word.

2. *O learn me true understanding and knowledge, for I have believed thy commandments.*

3. *Before I was troubled I went wrong; but thy correction has had a blessed effect, and now have I kept thy word.*

4. *Thou art good and gracious, o teach me thy statutes.*

5. *The proud have imagined a lie against me; but I will keep thy commandments with my whole heart.*

6. *Their heart is as fat as brawn, they are pampered with all sensual delicacies, but my delight is more substantial, which hath been in thy law.*

7. *My*

7. *My present sufferings give me great uneasiness, but I am persuaded it is all for the better, and that it is good for me that I have been in trouble, that I may learn thy statutes.*

8. *For now the law of thy mouth is dearer unto me than thousands of gold and silver.*

SECT. X.

Ver. 1. Thy hands have made me and fashioned me; thou hast made my body of a goodly form, o inform my soul also aright, and give me understanding! that I may learn thy commandments.

2. *They who fear thee will be glad when they see me restored to a prosperous condition; because I have put my trust in thy word.*

3. *I know, o Lord! that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled.*

4. *O Let a proper sense of thy merciful kindness be my comfort! according to thy word unto thy servant.*

5. *O let thy loving mercies come unto me, that I may live! for thy law is my delight,*

6. *And let the proud be confounded, for they go wickedly about to destroy me, but I will be occupied in thy commandments.*

7. *Let such as fear thee, and have known thy testimonies, be turned unto me.*

8. *O let my heart be found in thy statutes! that I may deserve thy countenance, and be not ashamed.*

SECT. XI.

Ver. 1. My heart hath longed for thy salvation, and I have a good hope because of thy word.

2. *Mine eyes long sore for the fulfilling of thy word; saying, o when wilt thou comfort me?*

3. *For I am become like a bottle, a leathern bag, in the smoke (q), shrivelled and dried up with grief, but yet do I not forget thy statutes.*

(q) Sect. xi. 3. *Like a bottle in the smoak.*] This similitude is a little obscure, from the different idea which the word *bottle* gives an English reader, to what it did an inhabitant of *Judaea*. For they used to keep and carry their wine in skins, as they do to this day in *Spain*, if not in other wine-countries. The word *bottle*, therefore, here means a vessel of skin or leather, which, we know, by intense heat, (if hung up in a chimney suppose) shrivels up, and withers away; and is a very significant image to express the distressed appearance of a man oppressed with grief and sorrow.

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4. How

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repetition

4. How many are the days of *affliction* for thy servant? And when wilt thou be avenged of them who persecute me?

5. The proud have digged pits for me, which are not after thy law.

9. All thy commandments are *such as teach us to be just and true*: but they persecute me falsely: o be thou *therefore* my help!

7. They had almost made an end of me upon earth, but I forsook not thy commandments.

8. O quicken me after thy loving kindness; and so shall I *be encouraged to keep the testimonies of thy mouth*.

S E C T. XII.

Ver. 1. O Lord! thy word endureth for ever in heaven.

2. Thy truth also remaineth from one generation to another, *even as thou hast laid the foundation of the earth, and it abideth*.

3. They continue to this day according to thine ordinance; for all things serve thee.

4. *And therefore, if I had not sought thy favour*, if my delight had not been in thy law, I should have perished in my trouble.

5. I will never forget thy commandments, for with them thou hast *comforted and quickened me*.

6. I am thine; o save me! for I have sought thy commandments.

7. The ungodly laid wait for me to destroy me; but I will consider thy testimonies.

8. I see that all things, *even the most perfect and complete, which are the best calculated for success, come to an end, and we are disappointed in our expectations of them*; but thy commandment is exceeding broad, and never faileth those who depend upon it.

S E C T. XIII.

Ver. 1. Lord, what love have I unto thy law! all the day long is my study in it.

2. Thou through thy commandments hast made me wiser than my enemies; for they are ever with me, *to guide me prudently in all emergencies*.

3. I have more understanding than my Teachers: for thy testimonies are my study.

4. I am wiser than the aged, because I keep thy commandments (r).

(r) Sect. xiii. ver. 2, 3, 4.] In these three verses the psalmist very finely sets forth the excellency of that knowledge which he had obtained by studying the law of God. By that he was made wiser *than his enemies*, who had had a better education, and, in other respects, more ad-

5. I have refrained my feet from every evil way, that I may keep thy word.

6. I have not shrunk from thy judgments, for thou teacheſt me.

7. O how ſweet are thy words unto my throat ! yea, ſweeter than honey unto my mouth.

8. Through thy commandments I get underſtanding, therefore I hate all evil ways.

S E C T. XIV.

Ver. 1. Thy word is my only guide, it is as a lanthorn unto my feet, and a light unto my paths.

2. *This guide I am determined to follow,* I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments.

3. *But I am in great diſtreſs,* I am troubled above meaſure ; quicken me, o Lord ! according to thy word.

4. Let the free-will offerings of my mouth, *my unfeigned prayers and praises,* pleaſe thee, o Lord ! and teach me thy judgments.

5. My ſoul is alway in my hand (*s*), *my life is in continual danger :* yet do I not forget thy law.

6. The ungodly have laid a ſnare for me, but yet I ſwerved not from thy commandments.

7. Thy teſtimonies have I claimed as my heritage for ever ; and why ? They are the very joy of my heart.

8. *Yea,* I have applied my heart to fulfil thy ſtatutes alway, even unto the end of my life.

S E C T. XV.

Ver. 1. I hate them who imagine evil things ; but thy law do I love.

2. *For* thou art my defence and ſhield, and my truſt is in thy word.

3. Away from me, *therefore,* ye wicked ; I will keep the commandments of my God.

vantages than he. He had made ſo great improvement, that he had more underſtanding than *many of thoſe teachers* who had formerly inſtructed him ; nay, he was wiſer in that his early day, (not yet thirty years old,) than they who had had the experience of the *grey and boary head.*

(*s*) Sect. xiv. *ver. 5.* *My ſoul is alway in my hand.*] This expreſſion is explained by that of the woman at Endor to Saul, 1 Sam. xxviii. 21. "Thine handmaid hath obeyed thy voice, and I have put my life in my hand ;" i. e. ſhe run the hazard of her life to obey him. And ſo it is ſaid of David, 1. Sam. xix. 15. That he put his life in his hand, 11 ſey the Philistine ; i. e. He endangered his own life to kill him. ¶

4. *Ans*

4. *And do thou reward my obedience; O stablish me, according to thy word, that I may live; and, let me not be disappointed of my hope.*

5. Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6. Thou hast trodden down all them who depart from thy statutes; for they imagine *nothing* but deceit, *and all those arts do ever deceive those who practise them to their destruction.*

7. Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

S E C T. XVI.

Ver. 1. I deal with the thing that is lawful and right, o give me not over unto mine oppressors!

2. Make thou thy servant to delight in that which is good; that I *always being entitled to thy protection, the proud may do me no wrong.*

3. Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness.

4. O deal with thy servant according to thy loving mercy, and teach me thy statutes.

5. I am thy servant, o grant me understanding, that I may know thy testimonies!

6. It is time for thee, Lord! to lay to thine hand, *and exert thyself, for they have destroyed thy law.*

7. *But if thou raisest me up, I will promote it to the best of my power, for I love thy commandments, above all earthly treasures, above gold and precious stones.*

8. Therefore hold I straight, *or strictly,* all thy commandments, and all false ways I utterly abhor.

S E C T. XVII.

Ver. 1. Thy testimonies are wonderful; therefore doth my soul keep them.

2. When thy word goeth forth, *and sheddeth it's divine influence into the heart of man,* it giveth light and understanding even unto the simple.

3. *Wherefore I earnestly endeavoured to obtain it, and like those who are in eager pursuit.* I opened my mouth, and drew in my breath, *and panted after it;* for my delight was in thy commandments.

4. O look thou graciously upon me, and be merciful unto me; as thou usest to do unto those who love thy name.

5. Order my steps in thy word, and so shall no wickedness have dominion over me.

6. O

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6. O deliver me from the wrongful dealings of men! and so shall I keep thy Commandments.
7. Shew the light of thy countenance upon thy servant, and teach me thy statutes.
8. Mine eyes gush out with water, because men keep not thy law.

S E C T. XVIII.

Ver. 1. Righteous art thou, O Lord! and true is thy judgment.

2. The testimonies that thou hast commanded, are exceeding righteous and true.

3. My zeal for thee hath even consumed me, because thine enemies have forgotten thy words.

4. Thy word is tried, as it were in a furnace, to the uttermost, and always cometh out the purer; therefore thy servant loveth it.

5. I am small, and of no reputation, yet do I not forget thy commandments.

6. Thy righteousness is an everlasting righteousness, and thy law is the truth.

7. Trouble and heaviness have taken hold upon me; yet is my delight in thy commandments.

8. The righteousness of thy testimonies is everlasting. O grant me understanding, and I shall live.

S E C T. XIX.

Ver. 1. I call with my whole heart, hear me, O Lord! I will keep thy statutes.

2. Yea, even to thee do I call; help me, and I shall keep thy testimonies.

3. Early in the morning do I cry unto thee; for in thy word is my trust.

4. Mine eyes prevent the night-watches, they are employed by night as well as by day, that I may be occupied, and wholly busied in thy statutes.

5. Hear my voice, O Lord! according to thy loving kindness; quicken me as thou art wont.

6. They draw nigh who of malice, or maliciously, persecute me, and are far from thy law.

7. Be thou nigh at hand, O Lord! to succour me; for all thy commandments are true.

8. As concerning thy testimonies, I have known long since, that thou hast grounded them for ever.

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S E C T. XX.

Ver. 1. O consider mine adversity, and deliver me; for I do not forget thy law.

2. Avenge thou my cause, and deliver me: Quicken me according to thy word.

3. Health is far from the ungodly; for they regard not thy statutes.

4. *But* great is thy mercy, O Lord! *to the good*: Quicken me *therefore*, comfort and revive me, as thou art wont to do.

5. Many there are who trouble me, and persecute me; yet do I not swerve from thy testimonies.

6. It grieveth me when I see the transgressors, because they keep not thy law.

7. Consider, O Lord! how I love thy commandments: O quicken me according to thy loving kindness.

8. Thy word is true from everlasting; and all the judgments of thy righteousness endure for evermore.

S E C T. XXI.

Ver. 1. Princes have persecuted me without a cause; but my heart standeth in awe of thy word.

2. I am as glad of thy word as one who findeth great spoils.

3. As for lies I hate and abhor them, but thy law do I love.

4. Seven times a day do I praise thee, because of thy righteous judgments.

5. Great is the peace that they have who love thy law, and they are not offended at it, *or nothing shall offend them*.

6. Lord, I have long looked for thy saving health; and done after thy commandments.

7. My soul hath kept thy testimonies, and loved them exceedingly.

8. I have kept thy commandments and testimonies; for all my ways are before thee, *and in thy fight*.

S E C T. XXII.

Ver. 1. Let my complaint come before thee, O Lord! give me understanding according to thy word.

2. Let my supplication come before thee; deliver me according to thy word.

3. My lips shall speak of thy praise, when thou hast taught me thy statutes.

4. Yea, my tongue shall sing of thy word; for all thy commandments are true.

5. Let thine hand help me, for I have chosen thy commandments.

6. I have longed for thy saving health, O Lord! and in thy law is my delight.

7. O let my soul live, and it shall praise thee! and thy judgments shall help me.

8. I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

P S A L M. CXX.

THIS psalm was made by DAVID, when the calumnies of Doeg, and his other enemies of Saul's court; obliged him to flee for safety to the Arabians, among whom he sometime dwelt. It was very applicable to the case of the Jews in the time of the captivity, and accordingly was used by them.

Ver. 1. When I was in trouble I called upon the Lord, and he heard me.

2. Deliver my soul, O Lord! from the snares that are laid for it by lying lips, and from the treachery of a deceitful tongue.

3. What reward shall be given or done unto thee, thou false tongue? Even mighty and sharp arrows, with hot burning coals.

4. Woe is me, that I am constrained to dwell in Mesech (t), and to have my habitation among the tents of Kedar; these barbarous Arabians, the descendants of Ishmael.

5. But even this is better than to dwell among those I am fled from; I have had experience enough of that, for my soul hath long dwelt among those who are enemies unto peace.

6. And they are utterly implacable, there is no hope of their amendment; I labour for peace, but it is in vain; for when I speak unto them thereof, they make them ready to battle.

(t) Ver. 4. *Mesech.*] Meshech was one of the sons of Japhet, and if this is the name of a place or a people, as our translators understood it, it will mean pretty much the same with the word that follows in the latter part of the verse: As to which, Kedar, there is no doubt. For Kedar was the second son of Ishmael, Gen. xxv. 13. who gave a name to some of his descendants; a people who dwelt in Arabia, and had no certain dwelling place, but lived in tents, and removed up and down the country, as they could find food and pasture. There are some remains of them at this day, and those who are left are a most inhospitable people to strangers, making no scruple to rob and plunder, if not to kill those they meet with. In return, when travellers happen to be more powerful than they, they use them with as little ceremony and mercy. And thus these people live as if they were desirous of fulfilling what the angel said of their father Ishmael, Gen. xvi. 12. *His hand will be against every man, and every man's hand against him.*

P S A L M CXXI.

DAVID is thought to be the author of this psalm, when he was reduced to great streights ; and, as it is most probable, during the rebellion of Absalom.

Ver. 1. I will lift up mine eyes unto the hills *Sion and Moriah*, from whence cometh my help.

2. *Yea*, my help cometh even from the Lord, *who dwelleth in his tabernacle on Sion ; even that God who made heaven and earth.*

3. *Be still then, o my soul ! and depend upon him ; for he will not suffer thy foot to be moved ; and he who keeps thee will not sleep.*

4. Behold, he who keepeth Israel shall neither slumber nor sleep.

5. *For the Lord himself is thy keeper, the Lord is thy defence upon thy right hand (u), or, the Lord shall defend thee with his right hand, his mighty power.*

6. *So that the sun shall not burn thee by day, neither shall the influence of the moon hurt thee by night.*

7. The Lord shall preserve thee from all evil ; yea, it is he, even he, who shall keep thy soul, *or preserve thy life.*

8. The Lord shall preserve thy going out and thy coming in, from this time forth for evermore. *He shall protect thee whithersoever thou goest.*

(u) *Ver. 5. Upon thy right hand.]* The LXX. Chaldee, and Latin versions, give it as it is here ; but the Syriac, Arabic, and Æthiopic, render it the other way. The difference is not very material, for the meaning of both amounts to much the same thing. I take notice of this difference for the same reason that, I suppose, they made it : Because one expression is explanatory of the other.

P S A L M CXXII.

THIS also is a psalm of David's, who, it is most probable, composed it for the use of the people at their three solemn feasts ; when they were obliged to come from all parts of the kingdom, and appear before the Lord at Jerusalem.

Ver. 1. I was glad when they said unto me, We will go into the house of the Lord ;

2. Our feet shall stand in thy gates, o Jerusalem !

3. *Jerusalem is itself an emblem of that union which ought to subsist among all the worshippers of the true and only God, for it is built as a city that is at unity in itself ; or close and compact together.*

4. For

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4. For, *or And*, thither *all* the tribes *unanimously* go up, even the tribes of the Lord, to testify unto Israel, *or to the testimony*, i. e. *the ark of Israel*; to give thanks unto the name of the Lord.

5. For there is the seat of judgment, *the royal court of judicature*, even the seat of the house of David.

6. O pray for the peace of Jerusalem! *for they shall prosper who love thee, o thou holy city!*

7. Peace *therefore* be within thy walls, and plenteousness within thy palaces.

8. For my brethren and companions' sake, *for the sake of my countrymen and kindred*, I wish thee prosperity.

9. Yea, because of the house of the Lord our God, *which his providence has placed within thy walls*, I will seek to do thee good.

P S A L M CXXIII.

BISHOP Patrick thinks this psalm was made in that time of distress, when the king of Assyria sent Rabshakeh to besiege Hezekiah in Jerusalem. He observes, that Hezekiah desired Isaiah to lift up his prayer for the remnant that was left, 2 Kings xix. 4. Isai. xxxvii. 4. Accordingly we read, 2 Chr. xxxii. 20. Both he and Hezekiah cried unto the Lord, and, we may suppose, says he, Isaiah lifted up his eyes to heaven, and said these words:

Ver. 1. Unto thee lift I up mine eyes, o thou who dwellest in the heavens.

2. Behold, even as the eyes of servants, *or slaves*, look unto the *correcting* hand of their masters; and as the eyes of a maiden unto the *correcting* hand of her mistress, even so our eyes wait upon the Lord our God, until he have mercy upon us.

3. Have mercy upon us, O Lord! have mercy upon us, for we are wholly despoised.

4. *And* our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

P S A L M CXXIV.

THIS psalm was composed by DAVID, but the particular occasion of it is not known with any certainty. The author of his life and reign hath hit upon a conjecture, that DAVID made it upon that victory mentioned 2 Sam. v. 20. DAVID said, upon that occasion, *The Lord hath broken forth upon mine enemies before me, as a brack of waters*. And he thinks his conjecture seems probable, by comparing this expression with the third and fourth verses of this psalm. The objection to which

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is, that in the psalm the allusion of the breach of waters is applied to DAVID's enemies, in the history, to God.

This psalm was so agreeable to the state of their circumstances at that time, that it was constantly used by the Levites at the return of the Jews from their captivity; and it is, as Dr. Hammond says, very agreeable to any other eminent deliverance wrought by God for his servants.

Ver. 1. If the Lord himself had not been on our side, now may Israel say, If the Lord himself had not been on our side when men rose up against us,

2. They had swallowed us up quick, when they were so wrathfully displeased at us.

3. Yea, *our enemies*, like the waters of a deluge, had drowned us; and the stream had gone over our souls.

4. The deep waters of the proud and insulting enemy, had gone even over our souls.

5. But praised be the Lord, who hath not given us over for a prey unto their teeth.

6. *We ought to be extremely thankful, for our deliverance is very great; our soul is escaped, even as narrowly as a bird escapes out of the snare of the fowler, when, by accident, the snare is broken; and even so we are delivered.*

7. This was owing to nothing else than the good providence of God; therefore let us alway gratefully remember that our help standeth in the name of the Lord, even that Lord who hath made heaven and earth.

P S A L M CXXV.

THE title of this psalm doth not tell us it's author. Bishop Patrick supposes it to have been a pious exhortation to the people to trust in God, when Sennacherib's army threatened destruction to them; "And, perhaps, says he, these were some of the com fortable words which we read Hezekiah spake to them," 2 Chron. xxxii. 6, 7, 8. where God chastized them by that rod of his anger, (as he calls Sennacherib, Isa. x. 5.) which the psalmist here foretold should not long afflict them.

But the author of the life and reign of DAVID supposes it to have been made by him, just before the attack of the strong hold of Sion; and in this light he would consider the psalmist as answering the objections which we may imagine to have been made in a council of war held upon this occasion, from the great strength of the place; and religiously reminding them, that under the good providence of God they might be confident of surmounting all difficulties. Vol. ii. c. 6.

Ver. 1. They that put their trust in the Lord, shall be even as the mount Sion *itself*, which may not, or cannot, be removed, but standeth fast for ever.

2. The

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2. The mountainous hills stand about Jerusalem, and defend it, and even so standeth the Lord (*w*) round about his people, from this time forth for evermore.

3. For the rod or power of the ungodly cometh not, or shall not come, into the lot or portion, i. e. the country of the righteous, lest the righteous, by their oppression, should be induced to put their hand unto wickedness.

4. Do well, O God ! unto those who are good, and true of heart.

5. As for such as improve not under God's correction, but grow worse, and turn back unto their own wickedness, the Lord shall lead them forthwith the evil doers, and punish them severely, but peace shall be upon the faithful people of Israel.

(*w*) Ver. 2. The hills stand about Jerusalem, even so standeth the Lord, &c.] This allusion to the situation of Jerusalem expresses, very properly, the Divine protection, which defended them on every side from the outrages and insults of their enemies : And, perhaps, the short description of it which our countryman, Mr. Sandys, has given us, may help us to conceive it the better. "This city," says he, "is seated on a rocky mountain ; every way to be ascended (except a little on the north) with steep descents [ascents] and deep vallies naturally fortified : For the most part environed with other, not far-removed, mountains, as if placed in the midst of an amphitheatre : For on the east is mount Olivet, separated from the city by the valley of Jehoshaphat ; which also circleth part of the north. On the south by the mountain of Offener, interposed with the valley of Gehinnom ; and on the west it was formerly fenced with the valley of Gihon, and mountain adjoining."

P S A L M CXXVI.

THIS psalm is generally allowed to have been made by Ezra, at the return of the Jews from the Babylonish captivity.

Ver. 1. When the Lord turned again the captivity of the people of Sion, our joy was so great, and the proclamation for it so sudden, that then we were like unto them who dream ; we hardly knew whether we should think it was true or not.

2. Then was our mouth filled with laughter, and our tongues with joy.

3. Then said they among the heathen, The Lord hath done great things for them.

4. Yea, we acknowledge that the Lord hath done great things for us already, whereof, or wherefore, we rejoice.

5. And we beseech thee to perfect this good work which thou hast begun ; and turn our captivity, O Lord ! that we may refresh and cultivate this thy holy land, as thou turnest the rivers of the south

south (x), the rivers of Ægypt; to gladden, fructify, and replenish their dry and thirsty soil.

6. Then they who now begin to repair this ruined city, with much trouble and danger to themselves, shall be plentifully rewarded; and they who sow in tears, shall reap in joy.

7. Yea, he who now goeth on in his way weeping over the desolation of the city, and beareth forth good seed to sow, which he can scarce spare from what is necessary for his own frugal subsistence, shall, nevertheless, doubtless, come again with joy, and bring back his loaded sheaves with him.

(x) Ver. 5. Turn our captivity, as the rivers of the south.] For the understanding of this verse, which, taken by itself, is a little obscure, We should observe, says Dr. Hammond, that the queen of Sheba, or Meroe, in Æthiopia, is called, Matt. xii. 42. *The queen of the south.* And that the original word, here rendered *the south*, signifies a dry and parched soil; and, by a figure, is very well used to signify the south, as the soil of the southern climates is very hot, dry, and burnt up with the sun. And this is exactly the case in Ægypt, where they never would have any crops at all, were it not for the annual overflowing of their rivers. So that the psalmist here prays, that God would turn their captivity as he doth the rivers of the south, or of Ægypt, to gladden and replenish the otherwise parched and barren earth. And the propriety of this allusion will be the better conceived, by the following short account of the river Nile, from Mr. Sandys, who visited it himself. "But, among the hidden mysteries of nature, there is none more wonderful than is the overflowing of this river; making, of a mere desert, for such is Ægypt unwatered by the Nile, the most fruitful part of the habitable world. — The earth then burns with the violent fervour, never refreshed with rain, which here falleth very rarely and then only in winter; hath help from Nilus, most constantly observing his accustomed seasons. [It begins to rise about the latter end of May, or the beginning of June;]" Sandys says, "and it rises sometimes twenty-four cubits." Answerable to the increase of the river is the plenty or scarcity of the year succeeding; bringing with it both earth and water, into a sandy and thirsty soil, of itself unprofitable; so that it as well manures as moistens the earth with the fat and pregnant slime that it leaveth behind it."

N. B. The overflowing of the Nile is no mystery now, as it was when Mr. Sandys wrote; for it is known to proceed from the rain which descends from the mountains of Æthiopia, and always falls very plentifully at that season between the tropics.

P S A L M CXXVII.

THIS is said to have been composed by Solomon, and is observed to be a sort of commentary upon a pious maxim, which is several times repeated in the Proverbs, viz. That it is in vain to attempt any thing, if the Lord doth not prosper it.

Ver. 1.

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Ver. 1. Except the Lord build the house, their labour is but lost that build it.

2. Except the Lord keep the city, the watchman waketh but in vain.

3. It is but lost labour that ye *make* haste to rise up early, and so late take your rest, and eat the bread of carefulness, being so earnestly solicitous to provide and scrape together riches, if God doth not prosper you: For so, or Whereas to those who obey him, he affordeth these things, without all that over-careful anxiety; and withal, he giveth his beloved sleep.

4. Lo! children too, and the fruit of the womb, another blessing which it is natural for man to desire, they are to be considered as an heritage and gift that cometh of the Lord.

5. And a valuable blessing they may prove to a man; they may defend his grey hairs from injuries and wrongs; for, like as the arrows in the hand of the gaint, even so are the young children, or the children of his youth.

6. Happy is the man who hath his quiver full of them; they shall not be ashamed, when they speak with their enemy in the gate. When their persons are threatened, or their property is invaded, they shall plead their father's cause against their adversaries in the courts of justice.

P S A L M CXXVIII.

BISHOP Patrick says, it is not unlikely that this psalm was composed by the same author who made the former, to excite men to be truly religious, as the only way to obtain of the Lord the blessings there mentioned.

Ver. 1. Blessed are all they who fear the Lord, and walk in his ways.

2. For thou shalt eat the labours of thine hands; O well is it for thee, and happy shalt thou be.

3. Thy wife shall be as the fruitful vine upon the walls of thine house;

4. And thy children shall be like the thrifty olive branches round about thy table, bedecking thine arbor in thy garden.

5. Lo! thus shall the man be blessed who feareth the Lord.

6. Moreover, the Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long.

7. And that shall be a long one too, yea, he shall so bless thee, that thou shalt see thy children's children, and peace upon Israel.

P S A L M CXXIX.

THE title doth not inform us who composed this psalm; but they seem to speak with the most probability, who judge

judge it to have been made at the return of the Jews from their captivity, perhaps, by Ezra : And then, *they who have evil will at Sion*, ver. 5. may well be supposed to be the neighbouring nations, who maliciously obstructed them in rebuilding their city.

Ver. 1. Many a time have they fought against me from my youth up, *from our first coming out of Egypt*, may the people of Israel now say ;

2. Yea, many a time have they vexed and afflicted me from my youth up ; but *they have not wholly destroyed us*, they have not prevailed against me.

3. *They reduced us to the lowest condition, a state of abject slavery, and used us most cruelly in it.* The ploughers ploughed upon my back, and made long furrows ; *they scourged us so severely that the marks remained for a long while after, like the traces of a plough ; and in this we represented the Lord Christ, who will meet with the same in human treatment.*

4. But the righteous Lord hath hewn the snares, *or the bands*, of the ungodly in pieces.

5. Let them, *or they shall*, be consumed and turned backward, as many as have evil will at Sion.

6. Let them, *or they shall*, be even as the grass growing upon the house-top, which *cometh not to perfection ; but withereth afore it be plucked up (y.)*

7. Whereof the mower, *or gatherer*, filleth not his hand, neither he who bindeth up the sheaves his bosom.

8. So that they who go by, say not so much as *the common salutation to them*, viz. The Lord prosper you, *or we wish you good luck, or success*, in the name of the Lord.

P S A L M CXXX.

BISHOP Patrick observes, that some think this psalm was made by DAVID after the affair of Bathsheba ; but, that in his

(y) *Ver. 6. Which withereth afore it be plucked up.*] Mr. Maundrel, in his way from Tripoli to Aleppo, observed a particular method used by the country people in gathering their corn. They plucked it up by handfuls from the roots, leaving the most fruitful fields as naked as if nothing had ever grown upon them. " This was their practice, says he, in all the places of the east that I have seen : And the reason is, that they may lose none of the straw, which is generally very short, and necessary for the subsistence of their cattle, no hay being made here. I mention this, because it seems to give light to that passage of the psalmist, Ps. cxxix, 6. where there seems to be a manifest allusion to this custom. Our new translation renders this, *afore it groweth up* ; but in doing so, it differs from most or all other copies ; and here we may truly say, *the old is better*. There is, indeed, mention of a *mower* in the next verse, but then it is such a mower as *fillerh not his hand* ; which confirms, rather than weakens, the interpretation." See his Travels.

opinion,

opinion, it was made by him after the persecution of Saul. Nevertheless, it cannot be said to be his with any certainty, as the title of it doth not say so: And, perhaps, it may be more applicable to the times soon after the captivity: For it seems rather to relate to the distress of the nation at large, than to that of any one particular person: The Syriac translators understood it so; for, in their title of it, they make it relate to Nehemiah.

Ver. 1. Out of the deep, in a state of much affliction and distress, have I called unto thee, O Lord! and said, Lord, hear my voice!

2. O let thine ears consider well the voice of my complaint!

3. All men are such sinners, that if thou, O Lord! wilt be extreme to mark what is done amiss, all the sins that men commit, and to punish them accordingly, we well may ask, O Lord! who may abide it? Who could undergo that terrible scrutiny? This reflection is so horrible, that it would almost make men despair, and lay aside all thoughts of religion: But the case is far otherwise.

4. For thou art not severe, there is mercy with thee; thou art ready to forgive, and therefore shalt thou be feared: Therefore men should not despair of forgiveness, but wisely fear to displease and offend thee, so as to render themselves improper objects of thy mercy.

5. For this reason I looked for the Lord, my soul doth wait for him, and in his word is my trust.

6. My soul fleeth to the Lord for succour, by break of day, before the morning watch, I say, before the morning watch.

7. And let me persuade all my countrymen, in this time of distress, to do the like; O ye children of Israel, trust in the Lord! for with the Lord there is mercy, and with him is plenteous redemption.

8. And, in his good appointed time, he shall redeem Israel from all his sins, and from those heavy punishments which are the fatal consequences of them.

P S A L M CXXXI.

THIS is one of DAVID's psalms, in which he disclaims his having any such ambitious thoughts as Saul had charged him with, viz. of aspiring to the kingdom; and he here appeals to God for his innocence.

Ver. 1. Lord, thou knowest, I am not high minded, I have no proud or ambitious looks.

2. I do not exercise myself in great matters, which are too high for me in my present station.

3. But, on the contrary, I refrain my soul, and keep it low, like as a child who is weaned from his mother; yea, my soul is even as a weaned child, unable to provide for itself, and looking to thee only to protect me, and supply my wants: These are very great,
like

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like those of a child removed from the fond care of it's mother, and lately taken from the breast.

4. *And let all Israel follow my example, in this my humble and pious behaviour. O Israel trust in the Lord, from this time forth for evermore.*

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P S A L M CXXXII.

IT is thought, by the best commentators, that Solomon composed this psalm upon his introducing the ark of God into the temple which he built,

Ver. 1. Lord, remember David, and all his troubles, which he bore with exemplary piety and humility.

2. *Remember how he swore unto the Lord, and vowed a vow unto the Almighty God of Jacob; saying,*

3. *I will not come within the tabernacle of mine house, nor climb up into my bed;*

4. *I will not suffer mine eyes to sleep, nor mine eyelids to slumber, neither the temples of mine head to take any rest;*

5. *Until I find out a place for the temple of the Lord, a place for an habitation for the mighty God of Jacob.*

6. *Lo! we heard of the same at Ephrath, we were told of this place at Bethlehem; and found it in the wood (α), where the destroying angel stood, even the threshing-floor of Araunah the Jebusite.*

7. *We will go into his tabernacle, and fall low on our knees before his footstool, the ark, and say,*

(α) *Ver. 6. We heard of the same at Ephrath, and found it in the wood.* This very obscure place hath greatly perplexed the commentators. It is certain, Ephrath and Bethlehem were the same place, Gen. xxxv. 19. Now Bethlehem was but a little way from Jerusalem; some say but three, or at most, not above five or six miles off. And why might not DAVID have retired to Bethlehem during the time of the great pestilence, expecting, perhaps, to have resigned his breath in the very place where he first received it? And if we suppose him to have seen the destroying angel, with his sword stretched out over Jerusalem from hence, and here to have received that message by the prophet Gad, who bad him go up, and rear an altar on the threshing-floor of Araunah; if we suppose farther, that God intended to have his temple built: Upon these suppositions, which are by no means unreasonable, though the obscurity of the place doth not vanish, it seems to clear up a little. For this threshing floor of Araunah was upon the mount Moriah, and, as the Jews say, the very spot where Abraham offered up Isaac: And certain it is, this was the very spot which God chose for his temple, which is the subject of this psalm. See 2 Chron. iii. 1. To this place he was directed by the prophet, when, as we may suppose, he heard of it at Bethlehem; and then found it, according to his direction, in the wood, or the fields of the wood, i. e. the woody fields of Araunah.

8. *Arise,*

8. Arise, O Lord! enter into thy resting-place, *thy temple, which I have now prepared for thee, thou, the manifestation of thy presence with us, and the ark of thy strength, on which thou visibly residest.*

9. Let thy priests be clothed with righteousness, *on this solemn occasion. and let thy saints, the Levites, sing with joyfulnefs (a).*

10. For my father, thy servant David's sake, turn not away the presence of me thine anointed; *but graciously hear my prayer.*

11. *This I trust thou wilt, for the Lord hath made a faithful oath unto David, and he shall not, he will not shrink from it.*

12. *He hath said to him, Of the fruit of thy body shall I set one upon thy seat, thy throne after thee.*

13. *And if thy children will keep my covenant, and my testimonies that I shall learn them, their children also shall sit upon thy seat, thy throne for evermore.*

14. For the Lord hath chosen Sion, *or Jerusalem, to be an habitation for himself, he hath longed for her.*

15. *He hath said, This shall be my rest for ever, for a very long time, here will I dwell, for I have a delight therein.*

16. I will bless her victuals with increase, and I will satisfy her poor with bread.

17. I will deck her priests with health, and her saints, *the Levites, shall rejoice and sing (a).*

18. There shall I make the horn, *the kingdom of David to flourish, for I have ordained a lanthorn, or a lamp, for mine anointed (b).*

19. As for his enemies, I shall cloath them with shame, but upon himself shall his crown flourish.

(a) Ver. 9 and 17.] The saints here mentioned were the Levites, whose business it was to praise the Lord in the daily service of the temple.

(b) Ver. 18. I have ordained a lanthorn, or lamp, for mine anointed.] Dr. Hammond's note upon this verse clears it sufficiently. "The notion of the word lanthorn, or lamp, will be discerned, by considering the double property of a lamp: 1. That it shineth. 2. That from that, when it is near spent, another may be lighted, and burn afresh, and so the light be, from one to another, perpetually kept in. For by this double resemblance a succession of kings in a family is lively expressed. Of DAVID himself it is said, 2 Sam. xxi. 17. *Thou shalt go no more with us to battle, that thou quench not the light of Israel.* And of the succession, 1 Kings xi. 36. *Unto his son will I give one tribe, that David my servant may have a light, or lamp, alway before me in Jerusalem.* And again, c. xv. 4. *For David's sake did the Lord give him a lamp in Jerusalem, to set up his son after him.*"

THIS psalm is thought to have been made by DAVID, upon the agreement of the other tribes of Israel with that of Judah, after Absalom's rebellion. It was very fitly used after the captivity, when the remainder of the ten tribes, formerly separated under Rehoboam, united themselves with the tribe of Judah, and quietly lived under the same common government. Bishop Patrick says, it was as fitly used by the first christians to express their joy for the blessed union of the Jews and Gentiles; and may now serve the uses of all christian societies, whose happiness lies in holy peace and concord.

Ver. 1. Behold how good and joyful a thing it is, brethren, to dwell together in unity.

2. It, (*unity*,) is like the *holy and precious ointment* (*c*) upon the head of *the high priest*, that ran down unto the beard, even unto the end of Aaron's beard, and went down to the skirts of his cloathing. For this being compounded of *very different, and, perhaps, in themselves disagreeable perfumes, when taken singly, doth, when it is incorporated all together, make a most fragrant mixture.*

3. Nor is unity in it's good consequences and effects less necessary than it is delightful; in this respect it is beneficial as the dew of

(*c*) *Ver. 2.* It is like the precious ointment, &c.] The verse is explained by Exod. xxx. 23, &c. where God gave this direction concerning the ointment which was to anoint Aaron and his sons. It was to be composed of myrrh, cinnamon, and calamus, and cassia, and oil of olives; and the perfume wherewith it was to be scented was to be made of stacte, and onycha, and galbanum, and frankincense: All these things properly mixed, and blended together in due proportion, so as to make a most rich and grateful perfume, form a most expressive emblem of an unanimous and well-cemented society, all jointly conspiring and contributing, in their different capacities, to the good and welfare of the whole.

Dr. Hammond, and after him Mr. Johnson, carry this comparison farther, and suppose, that the anointing oils being said to go down to the skirts of Aaron's cloathing, implies, that unity is a blessing to the subject as well as the governor, to the meanest person in the society as well as the greatest; and the thing is certainly true; but it may be questioned whether it was intended by the psalmist to be here implied. The former part of the comparison is beautiful and elegant; and in general it may not be proper to expect that every circumstance of a similitude mentioned in Scripture, should hold good and answer throughout. Monsieur Fleury has well observed, that the resemblance generally falls upon *some one single circumstance*, and the rest are added, not as parts of the comparison, but to give some agreeable and natural image of the thing from whence the comparison is taken. He instances in that remarkable one in Solomon's Song vi. 6. *Thy teeth are as a flock of sheep, which go up from the washing, whereof every one beareth twins, and there is not one barren among them*; i. e. thy teeth are white, even, and well-set.

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Hermon is to the parched and dry mountains; It is like as the dew of, or on, Hermon (d), or that which fell upon the hill of Sion (e).

4. For there the Lord promised his blessing, and life for evermore.

P S A L M CXXXIV.

THE author of this psalm is not known, but it is thought to have been composed for the use of the Levites at the shutting up the gates of the temple, in which they exhort their brethren to be diligent in their duty. See 1 Chron. ix. 33.

Ver. 1. Behold, now praise the Lord, ye servants of the Lord;

2. Ye that by night stand in the house of the Lord; even in the courts of the house of our God.

3. Lift up your hands in, or unto, the sanctuary, and praise the Lord.

4. And say to his people, The Lord that made heaven and earth give thee blessings out of Sion.

(d) *Ver. 3. Like as the dew of Hermon.*] The want of rain in this country, which very rarely falls but at certain seasons, is supplied by very large dews: And these are absolutely necessary for the cultivation of the country, especially the hilly and mountainous parts of it, the soil of which is very dry and hot. This gives light to the psalmist's expression, who intimates here, that unity and concord, are to the full as necessary to the well-being of any regular state, as the dew is necessary to the nourishment of the corn upon the mountains of Asia.

Mr. Maundrel says, "When he lodged in this country he was sufficiently instructed by experience what the holy psalmist means by the *dew of Hermon*, their tents being as wet with it as if it had rained all night."

(e) *Ibid. Hill of Sion.*] Bishop Hare supposes this to be a mistake instead of Sirion, which was a part of Anti-libanus, and near to mount Hermon; whereas, Sion was at a distance from it. This supposition makes the passage much clearer than the expression in our translation does.

P S A L M CXXXV.

BISHOP Patrick says, Perhaps this was the morning hymn, used at the opening of the gates of the temple, as the former was, at the shutting of them up.

And it has been thought by some to have been a paschal hymn, particularly adapted to the celebration of the passover. This conjecture is chiefly founded upon ver. 13. compared with Ex. xii. 14. which runs thus, "And this day shall be unto you for a memorial; and you shall keep it a feast to the Lord, throughout your generations; you shall keep it a feast by an ordinance

ordinance for ever." And the contents of the psalm throughout do fairly countenance this conjecture.

Ver. 1. O praise the Lord, laud ye the name of the Lord; praise it; O ye servants of the Lord;

2. Ye that stand in the house of the Lord, in the courts of the house of our God.

3. O praise the Lord, for the Lord is gracious; O sing praises unto his name, for it is lovely.

4. For why? *Because* the Lord hath chosen Jacob for himself, and Israel for his own possession.

5. For I know that the Lord is great, and that our Lord is above all Gods.

6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the sea, and in all deep places.

7. He bringeth forth clouds from the ends of the world, and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8. *And if the greatness of our God is manifested by those works of his, the benefit of which all mankind in common partake of, what is it in respect of us, his peculiar people, to whom he hath shewn his power and mercy, in a most miraculous manner; for he smote the first-born, both of man and beast.*

9. He hath sent tokens and wonders into the midst of thee, O thou land of Egypt, upon Pharaoh, and all his servants.

10. He smote *also* diverse other nations, and slew mighty kings.

11. Sihon king of the Amorites, (Numb. xxi. 24.) and Og, king of Basan, (Numb. xxi. 33.) and all the *seven* kingdoms of Canaan.

12. And gave their land to be an heritage, even an heritage unto Israel his people.

13. Thy name, O Lord, endureth for ever; so doth thy memorial, O Lord, from one generation to another.

14. For the Lord will *always* avenge his people, and be gracious unto his servants

15. *He it is alone of all the Gods that are adored, who is able to protect his sincere worshippers; for as for the idols and images of the heathens, to whom they ignorantly pray, they are at most but silver and gold, even the work of men's hands.*

16. They have mouths, and speak not, eyes have they, but they see not.

17. They have ears, and yet they hear not; neither is there any breath in their mouths.

18. *Must not they that make them be as senseless as they? Yea, they that make them are like unto them, and so are all they that put their trust in them.*

19. *Let us then for ever praise our own glorious God; praise the Lord, ye house of Israel, praise the Lord, ye priests of the house of Aaron.*

20. Praise

20. Praise the Lord, ye house of Levi; and even ye gentile profelytes that fear the Lord, praise the Lord.

21. Let us all jointly concur in celebrating his praises, and say with one voice, praised be the Lord out of Sion, who dwelleth at Jerusalem.

28 P S A L M CXXXVI.

THIS psalm, like the former, is a commemoration of the wonderful things which God did for the Jews; and bishop Patrick supposes it to have been intended for the use of their solemn festivals, as it was called by the Jews, the great thanksgiving. The good bishop observes upon the frequent repetition of the half verse, that it was done to make them more sensible, that they owed all they had, to the meer bounty of God; and to excite them to depend entirely upon it, and to rest assured that it would never fail them, if they piously and heartily acknowledged it. "Such repetitions we now use in our earnest prayers, when we say, *Lord have mercy upon us, &c.* which are no more vain than these repetitions are."

Ver. 1. O give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2. O give thanks unto the God of all Gods, *the supreme God of all the invisible powers*; for his mercy endureth for ever.

3. O thank the Lord of all *the Lords, and rulers of the earth*; for his mercy endureth for ever.

4. Who only doeth great wonders; for his mercy endureth for ever.

5. Who by his excellent wisdom made the heavens; for his mercy endureth for ever.

6. Who laid out the earth above the waters; for his mercy, &c.

7. Who hath made great lights; for his, &c.

8. The sun to rule the day; &c.

9. The moon and the stars to govern the night; &c.

10. Who smote Ægypt with their first-born; &c.

11. And brought out Israel from among them; &c.

12. With a mighty hand, and stretched out arm; &c.

13. Who divided the red sea in two parts; &c.

14. And made Israel to go through the midst of it; &c.

15. But as for Pharaoh and his host, he overthrew them in the red sea, &c.

16. Who led the people of Israel through the wilderness; &c.

17. Who smote great kings; &c.

18. Yea, and slew mighty kings; &c.

19. Sehon, king of the Amorites; &c.

20. And Og, king of Basan; &c.

21. And gave away their land for an heritage; &c.

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22. Even for an heritage unto Israel his servant ; &c.
23. Who remembered us when we were in trouble, *in our captivity ; &c.*
24. And hath delivered us from our enemies ; &c.
25. Who giveth food to all flesh ; &c.
26. O give thanks unto the God of heaven ; &c.
27. O give thanks unto the Lord of Lords ! for his mercy endureth for ever.

P S A L M CXXXVII.

THE contents of this psalm do evidently shew the time when it was composed ; viz. in the captivity, or soon after it ; though the author is not known.

Ver. 1. In the pleasantest part of that country, even when we were amusing ourselves, by the waters of Babylon (f) we sat down and wept, when we remembered thee, O Sion !

2. As for our harps, *with which we were wont to divert ourselves, they became useless, and we hanged them up upon the trees that are therein ; the willows that grow by the sides of the rivers.*

(f) *Ver. 1. By the waters of Babylon, &c.]* St. Chrysostom thinks, that at the beginning of the captivity the Jews were dispersed all along several rivers in the country, and not suffered to dwell in the towns of Babylon. Bishop Patrick has followed him in this, and supposes the waters, or rivers of Babylon are here mentioned, as a circumstance that aggravated their distress ; and it is supposed by some, that they were employed in draining the country. But it seems to me, that no part of their distress consisted in their sitting by the waters, but in reflecting upon Sion : On the other hand, their being seated by rivers of water, might as well be a circumstance in their favour. Indeed Mr. Johnson says here, the captive Jews were obliged to dwell in the watery, marshy parts of Babylon, and he refers to Ezek. i. 1. to prove it ; but Ezekiel only says, the word of the Lord came to him, as he was among the captives, by the river Chebar ; and this river is thought, by the best judges, to be in Mesopotamia, which, according to all the accounts I have seen of it, being a dry and sandy soil, one would rather think the neighbourhood of a river to be a pleasant and agreeable circumstance.

Supposing this then, it seems to heighten the beauty of the psalm, if we imagine the person here speaking was endeavouring to amuse and divert himself, at least to soothe his melancholy with his instrument. But the reflexion on the loss of Sion cast such a damp over him, that he was obliged to desist from his purpose, he unstrung his harp, he laid it by as useless, and tears flowed from him instead of melody. In one word, I would suppose the thought here to be much the same with that of Isaiah's, in his prophetic description of this captivity, c. xxiv. 7, 8. *Even all the merry hearted do sigh, the mirth of tabrets ceaseth, the noise of them who rejoice endeth, the joy of the harp ceaseth.*

3. For

3. For the insulting jeers of our enemies increased our misfortunes; they who led us away captive required of us then a song and melody in our heaviness, and said, Sing us one of the famous songs of Sion.

4. But how could any one think we would do that? How shall we sing the Lord's song in a strange land?

5. If I ever forget thee, O Jerusalem! let my right hand forget her cunning, and never be able to touch the lyre again.

6. If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem, even in my mirth, and use not my tongue to chaunt forth her praises.

7. Nor do I question but the time will come, when thou wilt restore us to our country in peace, and remember the children of Edom, O Lord! these unnatural relations of ours, the descendants of our father Isaac, by Esau, Israel's brother, on the fatal destructive day of Jerusalem (g); how they encouraged our enemies, and said, Down with it, down with it, even to the ground.

8. O daughter of Babylon! thou shalt be wasted with misery, yea, and happy shall he be who rewardeth thee as thou hast served us (h);

9. Blessed shall he be, who taketh thy children, as thou didst ours, and throweth them against the stones.

(g) Ver. 7. In the day of Jerusalem.] The time when God's judgments are executed is frequently called, emphatically, The Day: So the prophet Obadiah, ver. 12, 13. See also Ps. xxxvii. 13.

(h) Ver. 8.] See Obadiah ver. 15.

P S A L M CXXXVIII.

THIS was made by DAVID, and is a thanksgiving to Almighty God for delivering him out of all his troubles, and advancing him to the throne. It was used by the Jews upon their return from their captivity.

Ver. 1. I will give thanks unto thee, O Lord! with my whole heart; even before the Gods (i), the judges and princes of the people, will I sing praise unto thee.

(i) Ver. 1. Before the Gods.] The word Gods here, means no more than Rulers, or Princes, as it doth Ps. lxxxii. 6. And so the Chaldee and Syriac interpreters understood it; the former of which has it, in the sight of the judges; the latter before kings. Indeed the LXX, and from them several other versions read the Angels; and from thence Dr. Hammond supposes it may mean the manifestation of God's presence by his angels overshadowing the mercy-seat; and this will bring it pretty near to the sense of the words which follow in the succeeding verse.

2. I will worship toward thy holy temple, *or before thy sanctuary*, and praise thy name because of thy loving kindness and truth: For thou hast magnified thy name *in doing such great things for me*, and thy word above all things, *by fulfilling thy promises to me*.

3. For when I called upon thee thou heardest me, and enduest my soul with much strength.

4. All the kings of the earth shall praise thee, O Lord! for they have heard of the words of thy mouth, *which to me thou hast wonderfully fulfilled*.

5. Yea, they shall sing in the *righteous* ways of the Lord; *they shall praise thee for thy righteous and mighty deeds*, and say, that great is the glory of the Lord;

6. For though the Lord be high, yet hath he respect unto the lowly; *but as for the proud he beholdeth them afar off*.

7. *This I have so fully experienced, that I humbly hope for thy future protection, and I trust, that though I should walk in the midst of trouble, yet shalt thou refresh me; thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.*

8. The Lord shall make good his loving kindness towards me; yea, thy mercy, O Lord! endureth for ever, despise not then, *or thou wilt not despise therefore*, the work, of thine own hand; *but continue to protect me, a creature merely of thy own making, whom thou, by thy providence, hast raised from nothing.*

P S A L M CXXXIX.

29 *m*
THIS psalm was made by DAVID, and very probably, as bishop Patrick supposes, when he lay under the imputation of having evil designs against Saul. It is a solemn appeal to Almighty God for his innocence in that matter, and it sets forth very finely the Almighty power and all-seeing knowledge of God: By this the psalmist tacitly and elegantly intimates how wicked, and how foolish a thing it would be for him to prevaricate and dissemble with the supreme God of heaven and earth.

Ver. 1. O Lord! thou hast searched me out, and known me, thou knowest my down-sitting and mine up-rising; thou understandest my thoughts; *and knowest what they will be, long before I conceive them.*

2. Thou art about my path *in the day-time*, and present about my bed *in the night*, and spiest out all my ways; *my most secret actions are not hid from thee.*

3. For lo! there is not so much as a word in my tongue, but thou, O Lord! knowest it altogether.

4. Thou

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4. Thou hast fashioned, and formed me behind and before, and laid thine hand upon me; *so that I am always thy power.*

5. Such knowledge as I have been speaking of, (ver. 1, 2, 3.) is too wonderful and excellent for me, I cannot attain unto it. And, indeed, what mortal can?

6. And since it was thou who createdst me, and it is thou who hast me always in thy power, (ver. 4.) I will may ask, Whither shall I go then from thy spirit (k)? Or whither shall I go then from thy presence? *well*

7. If I were to climb up into heaven, thou art there; if I were to go down to hell, thou art there also.

8. If I should take the wings of the morning, if I could fly as quick as the light, and were to remain in the uttermost parts of the sea;

9. Even there also shall thy hand lead me, and thy right hand shall hold me and protect me.

10. If I should say, peradventure, the darkness shall cover me, then shall my night, in respect of thee, be turned to day;

11. Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

12. For even my most hidden resolutions and purposes, my reins are thine, exposed to thy inspection, as they were created by thy

(k) Ver. 6. Whither shall I go then from thy Spirit? The diction of this psalm is so delicate, and the thoughts throughout it are so sublime that they bespeak it's royal author. It is a remark of Monsieur Fleury's, that, ver. 7. the psalmist takes in the whole extent of the universe, and, ver. 8. he uses a more noble figure to express the ubiquity of God: *If I take the wings of the morning, and remain in the uttermost parts of the sea,*—"To this he does not coolly say, it would be in vain; or, as he said before, *Thou art there*; but he makes use of a finer and more elegant thought, as of a man who accused himself of extreme folly in endeavouring to conceal himself from God; "so far shall I be from flying from thy presence, that even there also shall thy hand lead me, and thy right hand shall hold me." Here the royal psalmist seems to have exhausted his imagination. But behold! a new and more studied means of hiding himself from God: *If I say, peradventure the darkness shall cover me, then shall my night be turned into day.* "Still this is all folly and extravagance; the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike." Let our modern wits, after this, look upon the honest shepherds of Palestine as a company of rude and unpolished clowns; let them, if they can, produce, from profane authors, thoughts that are more sublime, more delicate, or better turned; not to mention the sound divinity and solid piety couched under these expressions."

Differt. on the Poetry of the Ancients.

M m m

power,

power; for it was thou that hast covered me in my mother's womb.

13. I will therefore give thanks unto thee, for I am fearfully and wonderfully made; it could not be otherwise, for marvellous are all thy works, and that my soul knoweth right well.

14. My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth;

15. Thine eyes did see the beginning of my substance, yet being imperfect; and in thy book were all my members written.

16. Which day by day were fashioned, when as yet there was none of them, or, when they first began to be formed.

17. How dear, how precious are thy counsels unto me, O God! O how great is the sum of them!

18. If I attempt to tell them, they are more in number than the sand; I am tired with the task, and lay down to rest; and when I wake up again and resume my work, I am still present with thee, whose marvels are altogether innumerable, and my work is no nearer the end than when I began it.

19. Shall not then this all-seeing God, Almighty God, to whom the secrets of all hearts are disclosed, exert his power to the destruction of the sinner? Wilt thou not slay the wicked O God! Depart from me therefore, and desist from your enterprise, ye blood-thirsty men, who seek my life.

20. I know, O God, that thou wilt punish them, for the same men are thine enemies as well as mine; they speak unrighteously against thee, and thine enemies take thy name in vain.

21. And as I am confident thou wilt punish and confound my enemies, so do I humbly trust that thou wilt protect and reward me, who am thy faithful and sincere servant; for do not I hate them O Lord, that hate thee? And am not I grieved and vexed with those that rise up against thee?

22. Yea, I detest their wickedness from my very soul, I hate them right sore, even as though they were mine enemies.

23. And to thee, O Almighty God, the ever-prying searcher of all hearts, to thee do I appeal for the sincerity of my profession which now I make; and do thou try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

24. Look well if there be any way of wickedness in me, see if I make any hypocritical and false pretence to religion; guide me in the unerring path which will bring me to tranquility, and lead me in the way everlasting.

P S A L M CXL.

THERE is no doubt but DAVID made this psalm, and it is as unanimously agreed, that it was written under the persecution of Saul, and occasioned by the malicious and treacherous

rous dealings of *Doeg* and the Ziphites, 1 Sam. xxiii. 19. which have been already mentioned.

Ver. 1. Deliver me, O Lord, from the evil man; and preserve me from the wicked man.

2. Who imagine mischief in their hearts, and stir up strife all the day long.

3. They have sharpened their tongues like a serpent; adders, poison, *the rankest venom*, is under their lips.

4. *How then can I be safe from the attempts of such men, but by thy providence? Do thou therefore, keep me, O Lord, from the hands of the ungodly, and preserve me from the wicked men who are purposed to overthrow my goings.*

5. The proud have laid a snare for me, and spread a net abroad with cords; yea, and set traps in my way.

6. *But I said unto the Lord, thou art my God; hear the voice of my prayer, O Lord.*

7. O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8. *Neither do I in the least doubt but thou wilt have the same care of me for the time to come; therefore I humbly hope that thou wilt let, or not permit, the ungodly to have his desire, O Lord! let not, but forbid his mischievous imaginations, contrivances to prosper, lest they be too proud.*

9. Let the mischief, *or the mischief* of their own lips shall fall upon the head of them, that compass me about.

10. Let, *or Thou shalt* let hot burning coals fall upon them; *thou shalt* let them be cast into the fire and into the pit, that they never rise up again.

11. A man full of words, *or a calumniator, a false accuser*, shall not prosper upon the earth: *for* evil shall hunt the wicked person, to overthrow him.

12. Sure I am that the Lord will avenge the poor, and maintain the cause of the helpless.

13. The righteous also shall give thanks unto thy name; and the just shall continue in thy sight, *and flourish.*

P S A L M CXLI.

THIS psalm is allowed to have been made by *DAVID*; and if I may be permitted to add my conjecture, as to the date of it, it should be this; that he made it, when he was driven by *Saul*, to seek protection from *Achish*, the idolatrous king of *Gath*, who gave him *Ziklag* to dwell in, where he abode sixteen months. 1 Sam. xxvii.

Here, it must be allowed, that his situation was very dangerous, and therefore required the most prudent management imaginable. It was absolutely necessary for him to keep himself in the good graces of *Achish*; to preserve whose good opinion,

nion, and to remove all suspicion of treachery, we find him to have used some artifice, ver. 10. with success ver. 12. But the most effectual way of shewing his aversion to his country, and his attachment to the Philistine king, would have been, to have forsworn his religion, and the God of his country, and to have submitted to theirs by partaking of their sacrifices: and to this we may suppose him to allude at ver. 4. of this psalm, where he prays God to assist him in resisting that dangerous temptation.

And this seems to give some light to ver. 10. where we may suppose the snare that was laid for him, to mean, that stratagem of Achish his courtiers, and the Philistine lords, mentioned, 1 Sam. xxviii. 1. who in all probability contrived that scheme to ruin David. We may well suppose, that they put Achish upon proposing to DAVID, that he should go out with them to battle against Saul and his countrymen, as a test of his fidelity to him. If DAVID had refused, that would have been construed as a proof of some intended treachery: And very happy was it for DAVID that God heard his prayer, and delivered him from this danger, as we read 1 Sam. xxix. for if he had come into the field he must have been false either to his country, or to Achish, his friendly ally. For certain it is, from the last-mentioned chapter, that DAVID had formidable enemies at the court of Achish, as well as at that of Saul.

Ver. 1. Lord! I call upon thee; haste thee unto me; and consider me when I cry unto thee.

2. *Although I am in this heathenish country, and cannot attend at thy tabernacle, Let my prayer be set forth in thy sight, as the incense upon thine own altar; and let the lifting up of my hands to thee in prayer, be as acceptable to thee as an evening sacrifice before thy ark is.*

3. *O Lord! this is my prayer, that thou, knowing how I am surrounded with enemies in this foreign court, who are continually trying to put a bad construction upon every word I speak, wouldst set a watch, O Lord! before my mouth, and keep the door of my lips.*

4. *O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works, with the idolaters amongst whom I live, the men who work wickedness; lest I eat of such things as please them (1), i. e. their sacrifices.*

(1) *Ver. 4. Lest I eat of such things as please them.] It is presumed that these words do very much strengthen the abovementioned conjecture, as to the date of this psalm; for they seem to come in more naturally, when taken in the sense here given of them, than in any other that we have met with. The last translation understands by the men who work*

5. I
1 Sam. 27. 10, 12 David told Achish
he had gone all the south of
Judah. And Achish thought (12)
that David had made his People Israel
to abide from

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5. *I had rather submit to the reproofs of the righteous, than hear the praises and commendations of these men: Let the righteous rather smite me friendly, and reprove me.*

wickedness, Saul and his courtiers, and thus renders these words, *Let me not eat of their dainties or delicates*; and bishop Patrick's paraphrase, meaning the same thing, is, "Let me always refuse to partake in their designs, though invited with the specious promises of the greatest felicity." But David, if he was at all, was but a very little while, under any sollicitation of that sort. It was as evident as the sun, that he could expect no safety when he should be in Saul's power; and he must have been one of the weakest of men, if he had entertained any thoughts of that. What then were these ungodly works which David prays, that he might not comply with? And why does he particularly pray, that he might not be induced to eat of their feasts?—Upon my supposition the answer seems easy.

For it appears from the chapters above referred to, that Achish had hospitably received David,—that he had permitted him and his followers, about six hundred men, to take possession of one of his cities, and to reside there,—that David had behaved so prudently as to gain the good opinion of the Philistine king, insomuch, that Achish flattered himself, and said, *David hath made his people Israel utterly to abhor him, therefore he shall be my servant for ever*. Is it not then very probable,—since the temper of all courts hath ever been pretty much the same,—that the lords of Achish's court might be jealous of a growing favourite? It is certain they had not the same opinion of David's sincerity that their master had; on the contrary, they suspected it: we may, therefore, with great probability, suppose, that they would expect some further proof of it,—and the most obvious one was, that of solemnly covenanting with them, by partaking of their sacrifices. It is a known thing, that that was the usual seal of the most solemn contracts among the heathen nations, as well as the Jews: And if we consider in what a dangerous situation David then was, upon this supposition, the temptation will appear to be a very great one.

This sense is very agreeable to all the old versions. The Targum says, *I will not be sustained with the song of the house of their feasts*; and music accompanied the heathen sacrificial feasts. The LXX say, *I will not confederate* (continue, says Hammond) *with their chosen men*, ἡ μὴ συνδοίξω μετὰ τῶν ἐκλεκτῶν αὐτῶν. And so the Arabic; *I will not accord with their chiefs*; i. e. those powerful ones, the Philistine lords, called judges, ver. 7. And the Syriac says, *I will not take salt with them*; and salt, we know, was a necessary ingredient in sacrifices.

I may further observe, that what makes it more probable that this was David's intention is, his mentioning the evening sacrifices, ver. 2. which seems to be opposed to the idolatrous feasts mentioned in this fourth verse. The evening sacrifice was a peace-offering; the nature of which was, that there was one portion of it for God, one for the priests, and the rest for the people; of which, they who were in covenant with God, and

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6. But let not the oily, smooth, and enticing words of these prevail with me, and stagger my integrity; let not their precious balms break my head (*m*); yea, I will pray yet against their wickedness:

7. And I know that thou wilt bear me, thou wilt let their judges and great men, be overthrown in stony places; that, being humbled, they may be induced to hear my words, for they are sweet.

8. Indeed, at present, the few faithful people who are thy unshaken friends, are dispersed up and down for safety, some with me and some in other places; and we all are in imminent danger of our lives, so that I may figuratively say, Our bones lie scattered before the pit, or the grave, like as when one breaketh and heweth wood upon the earth.

9. But I doubt not but thou wilt, in thy good time, deliver us; for mine eyes look unto thee, O Lord God! in thee is my trust, O cast not out my soul.

10. Keep me especially from the snare that they have now laid for me (*n*), and from the traps of the wicked doers:

none else might partake. David, therefore, should here be considered as making a solemn vow to God, and swearing a perpetual and inviolable fidelity to him. And since he could not partake of the evening-sacrifice, which could be offered only before the tabernacle, he begs God to look upon his present prayer as if it were a sacrifice; and he would think himself as much bound by that, as if it had been performed in the usual forms of the most solemn vows. And after this sacred vow, tacitly implied in this psalm, it was natural for him to pray that God would strengthen his present resolution, and that he might never be prevailed with to alter it, though the temptation should be never so great.

(*m*) Ver. 6. *Let not their precious balms break my head.*] Breaking the head, in scripture language, means destroying, or utterly subduing: as Gen. iii. 15. *The seed of the woman shall break the serpent's head*; and what our translators render *precious balms*, signifies fine oil: and we may easily suppose David to mean by this expression, the plausible and enticing, but, withal, treacherous and ensnaring speeches of his idolatrous enemies. He has the same thought, Ps. lv. 22. where he says, *their words are smoother than oil, and yet be they very swords*. So the LXX say, *the oil of the sinner*. The Æthiopic, *the oil of sinners*. The Syriac, *the oil of the ungodly shall not anoint my head*. And the Arabic, *I will not anoint my head with the oil of sinners*; i. e. I will not be enticed with their flattering and ensnaring speeches.

(*n*) Ver. 10. *Keep me from the snare that they have laid for me.*] I suppose that Achish, who was well inclined to David, might excuse his not complying with their first demand, mentioned above, viz. of covenanting with them solemnly with sacrifice, that being inconsistent with the religion of his country; and, upon this, it is probable, that the Philistine lords might contrive that other test, of going out to battle with them, in which they thought themselves sure of catching him. The

11. Let

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11. Let the ungodly fall into their own nets together, and let me ever escape them.

contrivance was certainly cunningly designed, and it reduced David to such nice and delicate circumstances, as required all the address of the most accomplished courtier to extricate him from them; and, in all human probability, they must have succeeded, one way or other, for David's ruin, had not God, in his providence, so ordered it, that they themselves, by their own fears, should spoil the execution of their own scheme. See 1 Sam. xxix.

P S A L M CXLII.

THIS was made by David when he was in that miserable condition in the cave of Adullam, 1 Sam. xxii. 1. or that of Engedi, 1 Sam. xxiv. 1, &c. He teaches us, by his own example, to trust in God, when in the greatest difficulties.

Ver. 1. I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2. I poured out my complaints before him, and shewed him of my trouble.

3. *I said*, when my spirit was in heaviness, thou knewest my path; in the way wherein I walked have they privily laid a snare for me.

4. I looked also upon my right hand, *for my friendly advocate*, and saw there was no man who would know me.

5. I had no place to flee unto, and no man cared for my soul.

6. *All I had to depend upon was the good providence of God*, and I cried unto thee, O Lord! and said, Thou art my hope, and my portion in the land of the living, *or, the land in which we live.*

7. Consider my complaint *speedily, or I perish*, for I am brought very low.

8. O deliver me from my persecutors! for they are too strong for me, *without thy assistance.*

9. Bring my soul out of *this prison, this cave where I am now hemmed in, and besieged*; that I may give thanks unto thy name: which thing if thou wilt grant me, then shall the righteous resort unto my company; *and they likewise shall praise thee for thy mercies towards me.*

P S A L M CXLIII.

THIS psalm is thought to have been made by David when he was persecuted by his son Absalom.

N n n 2

Ver. 1. Hear

Ver. 1. Hear my prayer, O Lord ! and consider my desire ; hearken unto me for thy truth and righteousness sake, *or thy mercies sake.*

2. And enter not into judgment with thy servant, for *I have greatly sinned, and in thy sight shall no man living be justified.*

3. *I have great reason to apply unto thee for succour, for the enemy hath persecuted my soul, he hath smitten my life down to the ground ; I am almost like one already dead : he hath laid me in the darkness, as the men who have been long dead.*

4. Therefore is my spirit vexed within me, and my heart within me is desolate.

5. Yet do I remember the time past, *in which thou hast favoured me ; I muse upon all thy works ; yea, I exercise myself in considering the works of thy hands.*

6. I stretch forth my hands unto thee *for help, and my soul gaspeth unto thee, expecting refreshment, as a thirsty land.*

7. Hear me, O Lord ! and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them who go down into the pit, *or the grave.*

8. O let me hear thy loving kindness betimes in the morning *(o) !* for in thee is my trust ; shew thou me the way that I should walk in, for I lift up my soul unto thee.

9. Deliver me, O Lord ! from mine enemies, for I flee unto thee to hide me.

10. Teach me to do the thing that pleaseth thee, for thou art my God ; and let thy loving spirit lead me forth into the land of righteousness.

11. *Revive my drooping spirits, quicken me, O Lord ! for thy name's sake ; and for thy righteousness, or mercies sake, bring my soul out of trouble ;*

12. And, *or, for I trust, that of thy goodness, thou wilt slay mine enemies, and destroy all them who vex my soul, for I am thy faithful servant.*

(o) Ver. 8. Betimes in the morning.] i. e. Quickly, as it is said the verse before, and that soon ; and so it is well rendered. Ps. xc. 14. See note on Ps. xlv. 5.

P S A L M CXLIV.

THIS psalm likewise was composed by David ; and, probably after those two victories over the Philistines, mentioned 2 Sam. v. If we compare it with Psalm xviii. it will seem probable that it was composed before that ; for he not only owns that all his victories ought to be ascribed to God, but

prays,

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prays, ver. 5, 6, 7, that God would interpose in his favour in that manner, which, in Psalm xviii. he praises him for having done.

Ver. 1. Blessed be the Lord, *who is* my strength, and who teacheth my hands to war, and my fingers to fight;

2. *He is* my hope, and my fortress, my castle and deliverer, my defender, in whom I trust, who subdueth my people who are under me.

3. Lord, what is man that thou hast such respect unto him, or the son of man, that thou so regardest him?

4. For man is like a thing of nought, *of no value*; and his time passeth away like a shadow: *it is continually moving, and leaveth no memorial behind it.*

5. *And, if this is true of all mankind, how can I expect to achieve those great exploits, which the necessity of my affairs requires of me? Do thou, therefore, graciously assist me with thy power. Bow thy heavens, O Lord! and come down; touch the mountains and they shall smoke: do thou but set thyself against my proud adversaries, and they shall instantly submit.*

6. Cast forth thy lightnings, and tear them; shoot out thine arrows, and consume them.

7. Send down thine hand, *thy power* from above, to deliver me, and take me out of the great waters, *in which I now am; these enemies, who, like a torrent, are ready to sweep me away, — to take me, out of the hand of these strange children;*

8. Whose mouth talketh of vanity, and their right hand is a right hand of wickedness (*p*).

9. *Then* I will sing a new song unto thee, O God! and sing praises unto thee upon a ten-stringed lute.

10. Thou hast *heretofore* given victory unto kings, and hast even delivered David, thy servant, from the peril of the sword.

(*p*) *Ver. 8. Whose mouth talketh of vanity, and their right hand is a right hand of wickedness;]* i. e. They swear falsely. The extending, or lifting up of the hand, was the usual ceremony at the taking of an oath. Thus Abram said to the king of Sodom, Gen. xiv. 22. *I have lifted up mine hand unto the Lord, that I will not.* — So the expression is used, Ezek. xx. 42. *So the angel, Rev. x. 5, 6, Lifted up his hand to heaven, and swore by him who liveth for ever and ever.* — So that we may conclude, that this verse contains the same sense twice over; agreeably to which, the Chaldee interprets the former part of the verse to mean a false oath; and the Arabic renders the latter part thus, *And their oath is an oath of iniquity.*

May not this ancient solemnity of *lifting up the hand*, have given rise to the custom at this day practised in our courts of justice, where the party accused *holds up his hand*, when he declares himself guilty, or not guilty, of the facts laid to his charge?

*after his
Return
from the
Battle of
the Kings*

11. O save me *now once again*, and deliver me from the hand of these strange children ; whose mouth talketh of vanity, and their right hand, is a right hand of iniquity.

12. *That our land may not be over-run by this barbarous and idolatrous people, nor our posterity be cut off by them ; but that our sons may grow up, and flourish like the young timber plants, and that our daughters may be fair and beautiful, like the polished corners of the temple, or sanctuary.*

13. That our garners, *our barns.* may be full and plenteous with all manner of store ; that our sheep may bring forth thousands, and ten thousands in our streets, *or walks.*

14. That our oxen may be strong, *and fit* to labour, that there be no decay ; no leading into captivity, and no complaining in our streets.

15. Happy are the people who are in such a case ; yea, blessed are the people who have the Lord for their God : *for he is the only God who can shower down these blessings upon them.*

Whit Sunday P S A L M CXLV. (a)

THIS, says bishop Patrick, was composed by David, according to his promise, at ver. 9. of the preceding psalm.

Ver. 1. I will magnify thee, O God ! my king : and I will praise thy name for ever and ever.

2. Every day will I give thanks unto thee ; and praise thy name for ever and ever.

3. *For* great is the Lord, and marvellous, worthy to be praised ; there is no end of his greatness

4. One generation shall praise thy works unto another, and declare thy power.

5. *And,* As for me, I will be talking of thy worship, thy glory, thy praise, and wonderous works ;

6. So that men shall speak of the might of thy marvellous acts ; and I will also tell of thy greatness.

7. The memorial of thine abundant kindness shall be shewed, and men shall sing of thy righteousness.

8. *For* the Lord is gracious, and merciful, long-suffering, and of great goodness.

9. The Lord is loving unto every man, and his mercy is over all his works.

10. All thy works ~~praise~~ thee, O Lord ! *they all declare and shew forth thy power and goodness ; and thy saints, thy chosen people, observing this, give thanks unto thee ;*

11. They shew the glory of thy kingdom, and talk of thy power.

12. That thy power, thy glory, and mightiness of thy kingdom might be known unto men.

13. Thy

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13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

14. The Lord upholdeth all such as fall; and lifteth up all those who are down.

15. The eyes of all creatures wait upon thee, O Lord! and thou givest them their meat in due season;

16. Thou openest thy hand, and fillest all things living with plenteousness.

17. The Lord is righteous in all his ways, and holy in all his works.

18. The Lord is nigh unto all them who call upon him, yea, unto all such as call upon him faithfully.

19. He will fulfil the desire of them who fear him: he also will hear their cry, and will help them.

20. The Lord preserveth all them who love him, but scattereth abroad all the ungodly.

21. Upon all these accounts, therefore, my mouth shall speak the praise of the Lord, and let all flesh give thanks unto his holy name for ever and ever.

P S A L M CXLVI.

THE author of this psalm is not known with any certainty. Some think it was David's; others ascribe it to Haggai and Zechariah after the captivity; which seems, from the contents of it, to be the most probable date.

Ver. 1. Praise the Lord, O my soul! while I live will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

2. O put not your trust in princes, nor in any child of man, *no, not the greatest man upon earth*, for there is no help in them.

3. For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

4. *But* blessed is he who hath the God of Jacob for his help, and whose hope is in the Lord his God;

5. Who made heaven, and earth, the sea, and all that therein is, who keepeth his promise for ever:

6. Who helpeth them to right who suffer wrong, who feedeth the hungry.

7. The Lord looseth men out of prison; the Lord giveth sight to the blind.

8. The Lord helpeth them who are fallen, the Lord careth for the righteous.

9. The Lord careth for the stranger, he defendeth the fatherless and the widow; but, as for the way of the ungodly, he turneth it upside down.

10. The Lord thy God, O Sion! shall be king for evermore, and throughout all generations.

P S A L M

THIS psalm is thought to have been composed by Haggai, Zechariah, or Nehemiah, after the return from the captivity.

Ver. 1. O praise the Lord, for it is a good thing to sing praises unto our God ; yea, a joyful and pleasant thing it is to be thankful.

2. The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

3. He healeth those who are broken in heart, and giveth medicine to heal their sickness.

4. *Nor is his knowledge less than his goodness, for he telleth the number of the stars, and calleth them all by their names.*

5. Great is the Lord, and great is his power ; yea, and his wisdom is infinite.

6. The Lord setteth up the meek, and bringeth the ungodly down to the ground.

7. O sing unto the Lord with thanksgiving, sing praises upon the harp unto our God.

8. Who covereth the heaven with clouds, and prepareth the rain for the earth ; and maketh grass to grow upon the mountains, *naturally barren* ; and herb for the use of men.

9. Who giveth fodder unto the cattle, and feedeth the young ravens that call upon him (*q*).

10. *He saveth not by the strength of a horse, neither doth he always deliver that warrior whose courage and activity is the greatest. He hath no pleasure in the strength of a horse, neither delighteth he in any man's legs (r).*

(*q*) *Ver. 9. Feedeth the young ravens that call upon him.*] Though what some tell us of these birds is not true,—for it is certain they are not less careful of their young than others are ; yet, as the rearing up the young of any species of animals is a striking instance of the common providence of God ; and as the cawing of a young raven, in poetical speech, may very beautifully be considered as a sort of *natural prayer* to God, in answer to which he supplieth their wants ; this is sufficient to justify the psalmist's expression.

(*r*) *Ver. 10. Neither delighteth he in any man's legs.*] There can be little doubt but that the sense of this place is as it is expressed above. That God regardeth not any outward and accidental qualifications in us, he preserveth not the active and the strong, but the obedient and the faithful. The expression sounds odd in our language ; but the *legs* or *thighs* are mentioned as the seat of strength or activity. The LXX use a word, (from whence comes our English *knee*) ἐν ταῖς ἰνυμαῖς, which signifies the *thigh*, and is derived from κινῶ, *I move* ; because, say our Lexicons, it is the cause or seat of motion. The Chaldee says, *the legs of the runner* ; the Syriac, *the thighs of the giant* ; the former under the notion of activity, the latter of strength. The Arabic says, *neither is he delighted with the fierceness of the giant.*

11. But

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11. But the Lord's delight is in them who fear him, and he delivereth them who put their trust in his mercy.

12. Praise, therefore, this powerful, this great, this good and merciful God. Praise the Lord, O Jerusalem! praise thy God, O Sion!

13. For as he sufficiently displays his attributes to all the world, so hath he been most remarkably kind to thee. For he hath made fast the bars of thy gates, and hath blessed thy children within thee.

14. He maketh peace in thy borders, the utmost extent of thy territories, and frontier towns, and filleth thee with the flower of wheat.

15. He sendeth forth his commandment upon earth, and his word runneth very swiftly.

16. Of this there are innumerable proofs, and, among the rest, these, though common, are yet notorious instances. He giveth snow, which, on a sudden, covereth the whole country like a fleece of wool, and scattereth the hoar frost like sifted ashes.

17. Again, He casteth forth his ice, like morsels of bread, in hailstones: and who is able to abide, or endure, his frost?

18. But, in an instant, He sendeth forth his word and melteth them, he bloweth with his wind, he sendeth a warmer breeze, and the waters flow again.

19. But what are these instances of his power to those of his merciful dispensations vouchsafed unto us as a peculiar people, to whom he hath given his divine laws? For He sheweth his word unto Jacob, his statutes and ordinances unto Israel.

20. He hath not dealt so with any nation, neither have the heathen knowledge of his laws.

P S A L M CXLVIII.

THIS psalm hath no title, and the author of it is not known. Some attribute it to Haggai and Zechariah; but bishop Patrick thinks it was David's.

Ver. 1. O praise the Lord of heaven, praise him in the height, the highest heavens.

2. Praise him all ye angels of his, praise him all ye his heavenly host.

3. Praise him sun and moon: praise him all ye stars, and light.

4. Praise him all ye heavens, every part of the expanded atmosphere; and ye waters, ye clouds that are above the heavens, in the higher regions of the air.

5. Let them praise the name of the Lord, for he spake the word, and they were made: he commanded, and they were created.

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6. He hath made them fast for ever and ever, *as long as this frame of the world shall last*: He hath given them a law, which shall not be broken, *without his permission*.

7. And, as every part of the celestial world shall jointly conspire to shew forth his praise, so let the earth, and all the inhabitants thereof do likewise. Praise the Lord upon earth, ye dragons, ye whales, and all deeps, *or deep seas*.

8. Fire and hail, snow and vapours, wind and storm fulfilling his word.

9. Mountains and all hills, fruitful trees, and all cedars.

10. Wild beasts, and all tame cattle; worms, *or creeping things*, and flying feathered fowls.

11. Kings of the earth and all people, princes and all judges of the world.

12. Young men and maidens, old men and children, praise the name of the Lord, for his name only is excellent, and his praise above heaven and earth.

13. For he shall exalt the horn of his people, *and therefore* all his saints shall praise him, even the children of Israel, even the people which serveth him.

P S A L M CXLIX.

NEITHER the author, nor the occasion of this psalm is known; but it seems to have been made upon some great victory which God's people had obtained.

Ver. 1. O sing unto the Lord a new song: let the congregation of saints *(s)* praise him.

2. Let Israel rejoice in him who made him: and let the children of Sion be joyful in their king.

3. Let them praise his name in the dance *(t)*: let them sing praises unto him with tabret and harp.

(s) The congregation of saints.] The word *Saints* here, is sufficiently explained in the last verse of the former psalm, *viz.* the children of Israel, the people who serveth him, in contradiction to the idolatrous nations who served him not: and so it follows here, *Let Israel rejoice, &c.*

(t) Ver. 3. Let them praise his name in the dance.] The different customs of different nations, always varying from each other, and even from themselves at different times, make it utterly impracticable, especially at this distance, to give any satisfactory account of the sacred dances of the ancient Hebrews: and it is the more so, because the modern usage has appropriated and confined this practice only to entertainments of levity and gaiety; so as to make the ideas of solemnity and gravity almost wholly contrary to, and inconsistent with that of dancing.

And yet, perhaps, in the more simple state of mankind, upon great occasions of joy, for men to express it by adapting the motion of their

4. For

4. For the Lord hath pleasure in his *holy* people, and helpeth the meek-hearted.

5. Let the saints be joyful with *their* glory, *their* tongue; let them rejoice in their beds, and praise their God as soon as ever they awake.

bodies to the measures and cadence of music, might not be thought much less natural, than for them, upon the like occasions, to express their thoughts in tropes, and lofty figures, and adapt their very speech to measure, as in poetical compositions. Perhaps the rude joy of the rural undisciplined swain, which is still ever expressed by leaps and shouts, by awkward gestures, and vociferous noise, was, by the men of genius and politeness, both ways reduced to order and method; and hence arose dancing and poetry. As the former was an excellence which any of the vulgar might arrive at, we may easily suppose it to have been brought into contempt, by the improper and ludicrous occasions upon which it might be used: but, as the latter was a rational exercise, and an improvement of the mind, which few could attain to, it is no wonder, that it is still held in reverence, and hath risen to the perfection in which we have seen it.

But, be this as it will, it is certain the ancient Hebrews, upon the greatest occasions of joy and triumph, did use the solemn dance. Different companies of them, as they excelled in different ways, did jointly contribute, according to their respective abilities, to express the general joy; and, whilst some assisted at the national ceremony with *vocal*, and some with *instrumental* music, others performed the solemn dance.

The first mention that we find made of this in scripture, is as early as the days of Moses, upon the deliverance from Pharaoh; when Miriam, his sister, sang the ode which Moses composed upon that occasion, *And she took a timbrel in her hand, and all the women went out after her with timbrels and dances*, Ex. xv. 20, 21. And thus Jephthah's daughter came to welcome her father, upon his successful return from battle, with timbrels and dances, Jud. xi. 34. And so the daughters of Shiloh, when they held their annual feast to the Lord, were wont to dance in dances, Jud. xxi. 19, 20, 21.

And that this custom continued to the time of David appears not only from this verse, and ver. 4. of the following psalm; but, from what is said of his own performance in this way, when he brought up the ark of God from the house of Obed-Edom to mount Sion. Upon that most solemn occasion we find he divested himself of his royal robes, and, being clothed in a fine robe of linen, and, with a shorter garment, a linen ephod, girt about him over that, he danced before the ark. The whole account is to be had by comparing 2 Sam. vi. with 1 Chron. xv. 25, &c. This action of David's has been the subject of ridicule with some of our modern infidels; but it is no otherwise liable to be so, than almost any other of the most innocent ancient customs might be, if men will be so disingenuous and unfair as to reduce them to, and try them by, the standard of these our times.

It is observable, that in the three former places only the women are said to perform these solemn dances; and they seem to have the principal part in them in David's time: perhaps he might be the first who, by his own example, brought up the custom for men to perform them. It is certain, his laying aside his royal robe, and, joining the women at that festival dance beforementioned, was what seemed to Michal his wife to be beneath

5. Let

6. Let the praises of God be in their mouth, and a two-edged sword in their hands.

7. To be avenged of the heathen nations, and to rebuke and chastise the people.

8. To bind their kings in chains, and their noble with links of iron.

9. That they may be avenged of them, as it is written in the law of Moses; Yea, such honour have all his saints.

the dignity of a king of Israel: this was the *uncovering himself in the fight of the handmaids*, with which she charged him. And the answer that he made her discovers so well the serious sense which he had of this matter, and contains withal so fine a rebuke to the vanity of his fair accuser, that I shall set it down without any comment. *It was before the Lord, who chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord, and I will yet be more vile than thus; and will be base in my own sight, and of the handmaids which thou hast spoken of, of them shall I be had in honour.*

Dr. Lightfoot, speaking of this custom, says; "It is reported by the fathers of the traditions, that the chief part of the mirth in the feast of tabernacles consisted of such kind of dancing: the chief men, the aged, and the most religious, dancing in the court of the women; and by how much the more vehemently they did it, so much the more commendable it was." Hor. Heb. on Matt. xiv. 6.

And it appears, from Philo's account of the Therapeuta in Ægypt, that these religious dances continued in use even in his time.

P S A L M . CL.

IT is not known who composed this psalm; but many think it was David. It is a short exhortation to all the world to praise God, and is fitly placed here, as a proper conclusion of the whole.

Ver. 1. O praise God in his holiness, or his sanctuary: praise him in the firmament of his power, or the highest heavens.

2. Praise him in his noble acts: praise him according to his excellent greatness.

3. Praise him in the sound of the trumpet: praise him upon the lute and harp.

4. Praise him in the cymbals (*u*) and dances: praise him upon the strings and pipe, or organs.

5. Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6. Let every thing that hath breath praise the Lord.

(*u*) *Ver. 4. Cymbals.*] It may be observed concerning all these instruments here mentioned, that it is not known what sort of musical instruments they were: and this the Jews themselves, who were most likely to have known, do ingenuously confess. 25 AP 65

